The Episcopal Recorder.

TRUTH AND PEACE.

VOL. XXI. PHILADELPHIA, SATURDAY MORNING, JULY 8, 1843. NO. 16.

The Episcopal Recorder.

REV. JOHN A. CLARK, D. D. ,, WILLIAM SUDDARDS, ,, STEPHEN H. TYNG, D. D. } EDITORS AND PROPRIETORS

PUBLISHED EVERY SATURDAY MORNING BY WILLIAM STAVELY, At No. 12 Pear street.

TERMS.—The price is $2 50 per annum in advance, or $3 at the expiration of three months. No subscription received for a less term than six months. A notification to discontinue must be made at least one month previous to the expiration of the year. No subscription will be discontinued until arrearages are paid, except at the option of the Publisher.

Poetry.

For the Episcopal Recorder.

The following lines were suggested by a paragraph from a country paper.

"The Lycoming Gazette, Pa., announces the melancholy death of Mr. and Mrs. Stewart, at their residence in Lycoming township, on Sunday evening, the 4th inst. They were engaged, on bended knees, in offering up their devotions to the Supreme Being, when they were struck by lightning and instantly killed."

—

THE MIDNIGHT CRY.

BY CHARLES WEST THOMPSON.

"Blessed are those servants, whom the Lord when he cometh shall find watching."

Sudden the summons came
That called them to the sky;
And in a chariot of flame
Their spirits soared on high.

Death found them on their knees
Before the throne of grace;
And raised the veil of mysteries
That hid God's smiling face.

Their earthly course was done
At Sabbath's stormy close;
And their eternal morn began—
Their morn of blest repose.

How awful, yet how grand,
Thus to conclude their days,
And touched by an angelic wand
To pass from prayer to praise;—

Together thus below
To walk in wisdom's way,
And then in union to go
To everlasting day;

One moment here to laud
His mercy and his love,
The next to bless and worship God
Within his courts above.—

The lesson speaks to all—
"O make your calling sure!"
As suddenly how many fall,
How many less secure.—

Watch—for the arrow's flight
May now be sped for some—
Even like a thief at dead of night
The Son of Man may come.

It may be in the gray
Of evening's solemn hour—
It may be at the dawn of day,
Or mid the morning's power.

Is thy heart ready now?
And canst thou haste abroad
To hail the bridegroom's step!—art thou
Prepared to meet thy God?

Happy indeed is he,
Aye! blest beyond compare,
Who waits his coming Lord to see,
In watching and in prayer.

From the Lutheran Standard.

FORMS OF PRAYER.

We commend to the attention of our readers the following excellent and enlightened sentiments on the subject of forms of prayer, from the Boston Recorder. We have never partaken of the prejudices which prevail in the community on this subject, but have always been favorably disposed toward the use of forms of prayer. Our Saviour in teaching his disciples the "Lord's Prayer" certainly gave them a form. The attempt to explain this away by saying that our Lord intended it as exhibiting the spirit and the subjects of prayer rather than the manner, has never been satisfactory to our mind. He said "after this *manner* pray ye," his disciples when using it, used it as a form, and as a form of prayer it is used by Christians at the present day. Whilst we would by all means encourage extemporaneous prayer, yet we would at the same time earnestly recommend the use of good prayer books to Christian individuals and Christian families. In the German language we have exceedingly rich treasures of the kind in "Arndts' Paradies-Goertlein," the "Gebethuch" of Starck and of Zollikoffer and others, and we regret that they have not long since been translated into the English language. It is with no pleasure that we have remarked the change of feeling and practice on this subject. The time was when our liturgy was very generally used in divine service in our churches, it is now as generally laid aside. The time was when our children were taught never to partake of a meal without first saying their "grace before meat" nor retire to rest at night without first kneeling by their bedside, or the side of their parents and repeating their little evening prayer, but nearly all these things have been denounced as "cold heartless formality," and discarded to make room for modern improvements. But we are unfortunately so old-fashioned as to believe that the "old way" was the best way, and that modern changes have not all been actually improvements. We think that our good old fathers and mothers, leaning over their German Prayer-book and perusing with subdued and solemn feeling their favorite forms of prayer, breathed far more of the genuine spirit of fervent devotion than many of the modern despisers of those "old formal ways," with their loud and frothy verbiage, which are alas, too often but "vain repetitions,"

"vox et praeterea nihil,"

sound and nothing else. But we have permitted our old fashioned feelings to lead us much beyond what was our intention at the commencement of this article, which was merely to introduce to the reader the following extract from that excellent paper the Boston Recorder, which we never open without deriving both pleasure and profit.

"We are so far from having any superstitious fear of forms of prayer, that we feel glad to see the publication of good forms multiplied.—Christians need them, that they may *learn* to pray; and no Christian can pray without learning. A person is no more inspired when he prays than when he preaches or speaks in public; and to do either profitably, and to the edification of others, must be the result of *study*.—Yet how commonly—how almost universally—is such study neglected. Extemporaneous prayer is best in private—best always, when it is couched in language which is suitable to edify and awaken holy desires in those who hear; but not otherwise. The study of good forms of prayer is as necessary to the grace of extemporaneous petition, as the study of the Scriptures and good authors is to the grace of extemporaneous preaching. We must be careful that in our fear of forms of prayer, we do not fall into the very evil which we deprecate. What we think to be extemporaneous prayer is often times the most objectionable *form* of prayer—a form of repetitions and disagreeable peculiarities, which we learn and use, almost unconsciously, by the powerful influence of habit and sympathy. A moment's reflection upon the uniformity of expression which so extensively prevails in the public prayers of Christians, will satisfy any one that there is in fact very little *real* extemporaneous prayer. Unsuitable and undignified language in prayer is none the less so because uttered extempore. To avoid such language and vain repetitions—to acquire, in fact, an edifying and appropriate style of expression—is the duty of every one who leads in prayer, and should be the careful study of the Christian, that he may the sooner learn the happy skill of framing his own devotions, and of offering up, in the social meeting, in effective language these petitions which, coming warm and direct from his own heart, will find their way more readily to the hearts of others."

RICHARD BAXTER.

The following picture of a happy man might challenge all human resources for an example to be compared to it. Philosophy and literature, may do much to improve us, but religion, true, vital religion alone, can make us what Richard Baxter was—happy in all circumstances.

The undeserved mercy of God placed me, says he, in the best of lands on earth, and I think, in the best ages which that land hath seen. Great mercy hath trained me up all my days, since I was 19 years of age, in the school of affliction, to keep my sluggish soul awake to the constant expectation of my change and to kill my pride and overvaluing of the world, and to lead all my studies to the most necessary things, and as a spur to excite my soul to seriousness, and especially to save me from supine neglect and loss of time. It was divine love and mercy which made sacred truth so pleasant to me, that my life hath been (under all my infirmities) almost a constant recreation, and delight in its discoveries, contemplation, and practical use. How happy a teacher have I had! What excellent help, and sweet illumination! How far beyond my expectation hath divine mercy encouraged me in my sacred work! How contrariously did he choose every place of my ministration and habitation to this day, without my own forecast or seeking!

My library hath afforded me both profitable and pleasant company, and help at all times, whenever I would use them.—I have dwelt among the shining lights which the learned, wise and holy men of all ages have set up, and left to illuminate the world. How many comfortable hours have I had in the society of living saints, and in the love of faithful friends. How many joyful days have I had in the solemn assemblies, where God hath been worshipped in seriousness and alacrity, by concordant though imperfect saints.

How unworthy was such a sinful worm as I (who never had any academical helps, nor much from the mouth of any teacher) that books should become a great blessing to me, and that, quite beyond my own intentions, God should induce or constrain me to prove any such help for others! How unworthy that God should use me above forty years as so comfortable a work as to plead and write for love, peace, and concord, and to vouchsafe to use so much success therein as he hath done! When I might not speak by voice to any single congregation, he enabled me to speak by writing to many; and for the success of my plainest and most popular writings, which cost me least, I can never be sufficiently thankful.

When I have been sent to the common jail for my service and obedience to him, he hath there kept me in peace and soon delivered me. He hath made the mouths of my greatest enemies, who have studied my defamation and my ruin, to become my compurgators and witnesses, and to cross their own designs. And ah! how many a danger, fear, and pain hath he delivered this frail and languishing body from! How oft hath he succoured me, when flesh and heart have failed! He hath cured my coughs, and, many a time, stayed my flowing blood. He hath eased my pained limbs and supported a weary, macerated skeleton. He hath fetched me from the jaws of death, and reserved the sentence which men have passed on me. How many thousand weary days have been sweetened with his pleasant work; and how many thousand painful, weary nights had a comfortable morning! How many strong and healthy persons have been taken away by death, while I have been upheld under all this weakness! Since the day that I first preached his gospel, I expected not, for a long time, to live above a year, and I have lived, since then, fifty years.

My relations have been comfortable to me, contrary to my deserts, and much beyond my expectations. My servants have been faithful; my neighbors have been kind, my enemies have been impotent, harmless, or profitable; my superiors have honored me by their respectful words. To my inferiors God hath made me in my low capacity, somewhat helpful. I have been protected in ordinary health and safety, when the raging pestilence came near my habitation, and consumed a hundred thousand citizens. My dwelling hath been safe when I have seen the glory of the land in flames, and after beheld the dismal ruins.*

When violence separated me from my too much beloved library, and drove me into a smoky house, I never had more help of God, nor more difficult work than here.

Every place that I have lived in was a place of divine love, which there set up its binding monuments. Every year and hour of my life hath been a time of love: every friend and every neighbour, yea, every enemy, have been messengers and instruments of love; every state and change of my life, notwithstanding my sin, hath opened to me treasures and mysteries of love.

These, all those, and very many more than these, are my experience of that wondrous mercy which hath measured my pilgrimage and filled up my days.—Never did God break his promise with me; never did he fail me, nor forsake me. Had I not provoked him by rash and wilful sinning, how little interruption of my peace and comforts had I ever been likely to have had! And shall I now distrust him at the last? Shall I not trust, and quietly trust that infinite wisdom, love and power, whom I have so long trusted and found so good!

THE TRUE WAY TO INCREASE THE CHURCH.

The remarks below, which from their sterling truth are worthy of being written in letters of gold, for the future guidance of all our clergy, are copied from Bishop Johns' annual Report of his Episcopal labours to the Convention of the Diocese of Virginia, to which he sustains the relation of Assistant Bishop.

So far, my brethren, as my visitations have extended, I have been strongly impressed with the conviction, that there is yet much, very much for us to do in this Diocese. Prejudices with which the Church once had to contend are rapidly giving away; and a decidedly favorable feeling is beginning to prevail. A wide and effectual door is opening to us, under God. I ascribe this largely to the meekness and moderation which have marked the policy of the bishops and clergy, to the plainness, simplicity, and affection with which the gospel has been preached, and to the consequent and evident increase of piety on the part of those who confess and call themselves Christians. The silent but steady effect of this has been to disabuse the minds of many who were alienated from us, and to dispose them to appreciate what we regard as the distinctive excellences of our Zion. No furious zeal, or controversial strife, or disdainful sharpness of wit, could have accomplished like results. If we only persevere as you have hitherto proceeded, I confidently believe that our sphere of usefulness will be limited only by the number of ministers we can procure, and the amount of our means to sustain them in their work. With men—and, I trust, of the right stamp—our promising Seminary, we may hope, will furnish an increasing supply. Let us then fervently pray the Lord of the harvest, that from this and other similar sources, he would send forth more labourers. And, as for the means, I am persuaded, from the experiment which I have made, that if we appeal intelligently and confidently to our people, they will not suffer the missionary operations to be straitened for want of resources. They love their own spiritual privileges too dearly not to sympathise with the destitute, and if need be, make sacrifices to provide for their supply.

HOW POPERY IS VIEWED IN NEW ZEALAND.

Wherever Protestants send missionaries, the Romanists immediately follow them up with their emissaries, to counteract, if possible, their work, and make it tell upon the interests of the Romish Church. Our readers of course are not ignorant of the wonderful progress that Christianity has made under Protestant missions in New Zealand. Thither also the Pope's myrmidons have gone to try to bring the converted natives over to the corruptions of Rome. In alluding to this fact, at the late annual meeting of the British and Foreign Bible Society, the Rev. Mr. Close of Cheltenham remarked:

So deeply is the love of God's word implanted in the hearts of the converts there, that they do not much fear the assaults of Romish emissaries, for the people are more than a match for priests and bishops. An instance of this may be recorded here. On one occasion a chief of New Zealand happened to meet with a Romish bishop who was vindicating the worship of the Virgin Mary and of the crucifix. It may here also be mentioned that the first idols of New Zealand were Popish idols, and the first idolaters Papists—for before their arrival the New Zealanders knew not what idols were. Well, in the conversation that occurred between this New Zealander and the Romish bishop, the latter said to the native chief, "Do not you remember that God commanded the people of old to make the cherubim? And were not these angels images, and did not the people bow down to them?" Now, I have no doubt that many a simple Evangelical Protestant Christian might have been puzzled with such a question; but what was the answer of the native of New Zealand? He replied thus:—"All that may be very true, but it strikes me that there is this difference to be remarked between your case and that of the people to whom the charge you refer to was made, viz., that God commanded them to make the cherubim, but he has commanded you not to make them." But again the priest said to him, that God himself was between the cherubim in the sanctuary, &c., and that he was constantly talking with the people. "Yes," replied the native, "but I never heard that he spoke of your Virgin Mary."

* These sentences allude to the great plague of 1665 and the great fire of London in 1666.

OPPOSITION TO THE BIBLE SOCIETY.

We copy the following very just remarks, from an address delivered by the Dean of Sarum, at the Anniversary of "the British and Foreign Bible Society."

The next sentiment in the Resolution refers to the continued and powerful opposition to the circulation of the Holy Scriptures in some parts of the world. But, deeply as this opposition is to be deplored, is there, I would ask, anything in this, come from whatever quarter it will, at which Christians should feel any new surprise? What is the history of the Church of Christ but the history, coeval with the fall of our first parents, and unvarying up to this hour, of opposition proceeding from the great and dark author of evil against the Divine Parent of all grace and truth? We cannot be surprised at any combined or powerful opposition to the circulation of the word of God; and, moreover, when we consider that that word is the great source of all light and truth, can we feel any astonishment that the propagators of error and dark superstition should combine to stop the circulation of that Divine volume, whose precepts wherever they enter, give light to the mind, and are calculated to make man a child of God and an heir of heaven!

THE VIRGINIA SEMINARY.

The tender Bishop of Virginia, in his annual report to the late Convention of that diocese, thus refers to the seminary. We hope, that many not only in Va., but in other dioceses will remember this most valuable Institution.

Passing from this preparatory school to our Seminary, I may be permitted to call upon the church to rejoice in the increasing favor it finds with God and man. At the last Convention we stated the important accession to our Professors of the Rev. Dr. Sparrow, and now state the further addition, during the present session, of the Rev. Dr. May, of both of whom it may be confidently affirmed that they have more than fulfilled the expectations entertained of them.

While at no previous period of time has there been such a number of students, so at none has there been so much of the regular observance of all the rules established for the good order of the Seminary, and of diligent attention to all the studies and exercises thereof.

While, however, we thus, with thankfulness to God, speak of its prosperity in these respects, it becomes us faithfully to set before the Church the duty resting upon all its friends, to furnish the pecuniary means, which from year to year, are needful for its due support. Our vested capital being utterly insufficient for the support even of the Professors, we depend in a great measure for them as well as for the beneficiaries on annual contributions. The embarrassments of the times and other circumstances have diminished these during the past year, so as to create a considerable deficiency, which, added to a sum due for necessary improvements about the institute, a debt for the discharge of which, I have promised to recommend to the Convention a special collection in the churches during our present meeting.

THE COLORED POPULATION OF VIRGINIA.

From Bishop Johns' Report.

I cannot close this report without expressing the pleasure which I have experienced in discovering, both on the part of the clergy and laity, in many places, a growing concern for the religious instruction of our colored population. In different parts of the Diocese, the owners of slaves have manifested a strong solicitude on this important subject, and have declared their readiness to further any plan which we may devise for the promotion of an object so desirable. Wherever our ministers have been able to appropriate a portion of their time to this work of mercy and justice, they have found the result surpassing their expectations. In my episcopal services, I know not that I have experienced more satisfaction, than when, as in one instance reported, I have been called upon to confirm not less than eleven persons of color. These first fruits should encourage us to meditate more abundant labor in this portion of the field assigned us; knowing that such labor will not be in vain in the Lord.

A STORY FOR AMERICANS TO HEAR.

A few months ago the following shocking punishment was inflicted upon a young man in Italy, by the Jesuits. I have it from the lips of an Italian gentleman who was in the neighborhood at the time, and who not long since arrived in the United States. Of the correctness of the account there is not a question. Such things of course, are never allowed to be published in Papal countries, as they would be likely to excite insurrection.

The young man alluded to, was a pupil in the Jesuit's College in Novara. His father, wishing to see him after he had been for some time in that establishment, expressed his desire, but was refused permission. He repeated his request, but still was denied:—till his anxiety became so great, that he resolved to persevere. At length the Jesuits began to fear the consequences of a longer refusal, and the son was produced. But what a sight for his father! Pale, emaciated, with a ghastly countenance, and tottering limbs! He had been imprisoned in a dungeon until his health had failed, and nothing but his father's urgency had released him.

And why this severity? He had been thought to entertain some views of truth or duty inconsistent with those of his teachers, and they had resorted to some of the horrible means of the Inquisition. The generous and noble youth refusing to yield a blind obedience to his hypocritical and infidel tyrants, had been shut up in one of those dungeons which form an indispensable part of every convent, and fed on bread and water. In the solitude and darkness which surrounded him, nothing was to be seen but a small table, a lamp, and a human skull, and there he had been left to his own reflections, week after week, while his father supposed him to be devoted to his studies.

But the most painful part of the story remains to be told. There was a dull and heavy appearance in his face; which did not pass away as he became accustomed to the light of day; and it was soon too evident that the terrors of his mind with confinement and starvation, had reduced him far towards a state of idiocy. With feelings which may be more easily imagined and pitied, than described, the unhappy father received his rescued son, from his perfidious persecutors; but, at the last accounts, there were few signs of improvement, and few hopes of restoration.—*N. Y. Evangelist.*

For the Episcopal Recorder.

MATTHEW XVIII. 1—3.

Pride and ambition are so deeply rooted in our fallen nature that they remain and often break forth, even in those who are "born of God;" hence so many contentions in the Church, not only among those nominal Christians whose religion is merely an occasion of aspiring to distinction and influence, but even among real disciples, who are tempted to seek pre-eminence above their brethren, after they have given up their prospects of worldly honour and greatness. Such ambitious plans and desires, however, are peculiarly contrary to the spirit of the Gospel, and to the character of Christ, and are productive of envy, discord and other bad consequences. In this, as well as in other respects, we need to be daily more and more renewed in the spirit of our mind, that we may become as little children, simple, humble, and willing to be the least of all and the servants of all. If we have not some measure of this disposition and yet think ourselves the subjects of Christ, we are awfully deceived, and he who has made the greatest proficiency in self-abasement, is, in fact, the greatest in the kingdom of grace. We ought therefore daily to reflect and meditate on this subject, and to examine our own spirits respecting it, that we may be more and more cast into the mould of the Gospel, and that we may learn to behave properly towards our fellow Christians, esteeming and honouring those whom the Lord honours, and being afraid of injuring or grieving or in any way stumbling any of his little ones, however feeble, poor, or obscure.—*Communicated.*

From the Christian Remembrancer.

ON DEATH.

It is an awful and a solemn thing to die, and I am sometimes amazed at myself, that seeing it is not only awful but sure, I can be so void of reflection or recollection, as I frequently am, concerning it.

Some talk heavily about death, and of encountering it with great natural courage, or upon high philosophical principles.—These may, indeed, defy or meet the sting; but they can neither soften nor take it away. For a sinner to bully death with no spiritual life in his soul, and no everlasting life in reversion, is the act of a desperate madman, who laughs at a horrible precipice before him, and rushes down headlong to destruction.

O eternity! eternity! It is fearful indeed to burst the bonds of life: and to break forth into the boundless and unalterable regions of eternity! Nature, in its senses, cannot bear the shocking reflection, which death affords, either of being an everlasting nothing, as atheists talk, or of enduring everlasting misery, as sin deserves. It is grace only which can inspire the heart with a hope full of joy and immortality, that, when this brittle, transitory life is past, the soul shall possess a being, happy and long as the days of heaven.

Through Jesus Christ alone is death disarmed. When the Saviour speaks peace and salvation through his cross and righteousness, this last great enemy is no more the king of terrors. He gives up his fearful sting, and destroys nothing about the Christian but sin, and the means of sin.

O how sweet is the smile of that Christian, who, dying in the body, feels himself just upon living for ever! "He is not sick unto death, but unto life," indeed. He quits his cares, his sorrows, his infirmities, and all that could distress or distract his spirit here, and looks calmly into the state before him, where he can meet with nothing but concord and joy, in the society of the redeemed and of his Saviour. He is weaned from the earth, and therefore can part with it easily: he is fitted for heaven, and therefore longs for it earnestly. He cannot but desire that which is congenial with his own renewed mind; and this can only truly and perfectly be found in the regions of glory.

They who afflict themselves, said a primitive Christian writer, about the loss of this life, are like the infants unborn, who, if they could speak, might bewail an expulsion from the womb at the approaching time of their birth; foolishly considering it not as the means, but as the end of being. Men, in their natural state, may indeed deplore their removal from this world, for which only they desire to live; but the renewed Christian is privileged to have a more glorious hope of a life, everlastingly pure, like God's, and of a habitation wide and beautiful as the temple of heaven.

Lord, when I shall quit this clay, I know not, nor do I desire to know. It will be sufficient for me, if thou sustain me by thy grace now, and if I am divinely assured that I shall be for ever with thee in the world to come. O that this invincible "joy of the Lord may indeed be my strength," when I lie down upon the bed of languishing and death, awaiting from moment to moment for Christ, and for my dismission to be with Him.

Soon shall this body turn to the dust from whence it was framed; but nothing can extinguish the life of my spirit, which hath no relation to earth, which cannot subsist by matter and form, and which, in its faculties of will, understanding, love, and perception, is of kin to a brighter world. And O, how reviving the thought! I am not only of kin to angels and heavenly spirits by the very nature of my soul, but I am doubly related to them and to my God, by being born again and renewed after his blessed image or likeness, through Jesus Christ. I am made, by this, a child and an heir of an everlasting inheritance. All that death, then, can do to me is to tell me that I am of age, and to lead me forth from these chambers of darkness to celebrate my birth-day in the palace of glory. There is, in this view, what hath often been tested, a kind of luxury in dying. In such a blessed, such an animating sense of death, I ought to say that he deserves quite another name; or rather, to exult with the prophet and apostle, "O death, where is thy sting? O grave, where is thy victory."

Whence, then, at times, is the shuddering reluctance I felt at the prospect of dying? Surely, it is because my faith and hope are not so lively as they are privileged to be; it is because I do not so steadily trust in the truth of those things which my mind apprehends, and which I profess to be waiting for. Earth is too real, and heaven too unreal; or I could not thus hesitate, or tremblingly stand on the bank of the brook which keeps me from the fruition of my God. The struggle of my heart would not be for longer and longer continuance here, if my spirit were as firmly persuaded as it should be, of my inheritance and mansion in glory.

Thou, blessed Saviour of poor sinners like me, on thee, and thee alone, my eyes are fixed. In the solemn last hour of my pilgrimage below, O let my eyes of faith be yet more steadily and more ardently fixed upon thee! And do thou, in the tender compassion of thy heart which can sympathize with all thy people's woes, look down in my departing moments upon me. Soothe the pangs of death with thy rich consolation and care. Let me then see thee by precious faith, who to carnal sense art invisible, ready, willing, glad to receive my soul; and let me pour it forth, in an ecstacy of praise and desire, as into the bosom of everlasting love! O my God, thus to die would not be dying, but only departing to live and to be happy forever!

So true are thy gracious words, O my Jesus, that "whosoever liveth and believeth in thee, shall never die;" no, "he shall never perish, but is passed from death unto life, and shall live for evermore." Glory be to thee for this rich, this invaluable promise! Lord, I believe; O help mine unbelief.

From the London Christian Observer.

THE HORRORS OF VOLTAIRE'S LAST DAYS.

We lay before our readers a remarkable letter, respecting the last days of Voltaire, from Dr. Tronchin to M. Bonnet; which has continued in manuscript till the recent publication at Lausanne of an "Essai sur la Vie de Fresal, contenant des lettres inédites de Tronchine, Voltaire, Haller, Zimmerman, Rousseau, Bonnet, Stenislaus, Auguste le, Napoleon Buonaparte, etc., par Ch. Eynard." Several accounts were given to the world, shortly after Voltaire's death of his closing days; and some of them quite contradictory; for Diderot, D'Alambert, and others of his infidel friends, asserted that he died as he had lived; that is, that he was to the last a hardened infidel, betraying neither terror nor remorse. The lapse of sixty-four years has so far cleared up the facts, which contemporary partizanship endeavoured, for the credit of infidelity, to conceal, that few persons, we presume, would now be found to maintain that the last days of this wretched man were not full of bitterness and despair displaying the most awful contrast to the faith, peace, hope, and joy, of the expiring believer, who, like St. Paul, can say, when his eye is closing upon all earthly scenes, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." To such, "to live is Christ, and to die is gain;" but how miserable beyond description, must be the dying moments of one who entertains no hope beyond the grave; who looks back with remorse on the past, and toward with terror to the future; and if told of a Saviour, thinks of him but as having lived and blasphemed him, and is dreading to appear before his tribunal. Chesterfield wished only to "sleep out the remainder of the journey in the carriage;" but the last days of Voltaire exhibit a terrific proof that infidelity affords no downy pillow for the slumbers of a dying man. Among the inedited correspondence now published by M. Eynard, is the letter to which we have alluded, from Dr Tronchine, one of Voltaire's physicians, to M. Bonnet, at Geneva, which strongly corroborates the statement published by the Abbe Barruel, in his "History of Jacobinism." The circumstance in that letter of the comparison of Voltaire to Orestes tormented by Furies, shows that Barruel, or whoever first published Tronchine's remark, must have had it either from his own lips, or from this identical letter.

As Barruel's narrative is necessary for comparison, and as some of our readers may not be able promptly to refer to it, we will transcribe it.

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he had even feared that he should die with glory, amidst the acclamations of an infuriated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career.

"In the midst of his triumphs, a violent hemorrage raised apprehensions for his life. D'Alembert, Diderot, and Marmontel, hastened to support his resolution in his last moments, but were only witnesses to their mutual ignominy, as well as to his own.

"Here let not the historian fear exaggeration. Rage, remorse, reproach, and blasphemy, all accompany and characterize the long

agony of the dying atheist. His death, the most terrible ever recorded to have stricken the impious man, will not be denied by his companions in impiety. Their silence, however much they may wish to deny it, is the least of those corroborative proofs which might be adduced. Not one of the sophisters has ever dared to mention any sign given of resolution or tranquillity, by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses how great their humiliation was in his death!

"It was in his return from the theatre, and in the midst of the toils he was resuming in order to acquire fresh applause, when Voltaire was warned that the long career of his impiety was drawing to an end.

"In spite of all the sophisters flocking around him in the first days of his illness, he gave signs of wishing to return to God whom he had so often blasphemed. He called for the priest who ministered to Him whom he had sworn to crush, under the appellation of the Wretch. His danger increasing, he wrote the following note to the Abbe Gaultier:—'You had promised, sir, to come and hear me. I entreat you would take the trouble of calling as soon as possible.' Signed, 'Voltaire. Paris, the 26th February, 1778.'

"A few days after this, he wrote the following declaration, in the presence of the same Abbe Gaultier, the Abbe Mignot, and the Marquis de Villevieille, copied from the Minutes deposited with Mr. Momet, notary, at Paris:

"'I, the under-written, declare, that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice having been pleased to add to his good works that of sending to me the Abbe Gaultier, a priest, I confessed to him; and if it please God to dispose of me, I die in the Holy Catholic Church, in which I was born; hoping that the Divine mercy will deign to pardon all my faults. If ever I have scandalized the Church, I ask pardon of God and of the Church. Second of March, 1778.' Signed, 'Voltaire. In presence of the Abbe Mignot, my nephew, and the Marquis de Villevieille, my friend.'

"After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes:—'The Abbe Gaultier, my confessor, having apprised me that it was said among a certain set of people, I should protest against every thing I did at my death; I declare I never made such a speech, and that it is an old jest, attributed long since to many of the learned, more enlightened than I am.'

"Was this declaration a fresh instance of his former hypocrisy? for he had the mean hypocrisy, even in the midst of his efforts against Christianity, to receive the sacrament regularly, and do other acts of religion, merely to be able to deny his infidelity, if accused of it.

"Unfortunately, after the explanations we have seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, there is a public homage paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it during life. This declaration is also signed by the same friend and adept, the Marquis de Villevieille, to whom, eleven years before, Voltaire was wont to write, 'Conceal your march from the enemy, in your endeavours *to crush the Wretch*.'

"Voltaire had permitted this declaration to be carried to the Rector of St. Sulpice, and the Archbishop of Paris, to know whether it would be sufficient. When the Abbe Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation; and every avenue was shut to the priest, whom Voltaire himself had sent for. The demons haunted every access; rage succeeds to fury, and fury to rage again, during the remainder of his life.

"Then it was that D'Alembert, and about twenty others of the conspirators, who had beset his apartment, never approached him but to witness their own ignominy; and often he would curse them and exclaim, 'Retire, it is you that have brought me to my present state!—Begone! I could have done without you all; but you could not exist without me! And, what a wretched glory have you procured me!'

"Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God, against whom he had conspired; and in plaintive accents he would cry out, 'Oh Christ! Oh Jesus Christ!' and then complain that he was abandoned by God and man. The hand, which had traced in ancient writ the sentence of an impious and reviling king, seems to trace before his eyes, *Crush, then, do crush the Wretch!*

"In vain he turned his head away; the time was coming apace when he was to appear before the tribunal of him whom he had blasphemed; and his physicians, particularly Mr. Tronchine, calling in to administer relief, thunder-struck, retired, declaring that the death of the impious man was terrible indeed. The pride of these conspirators would willingly have suppressed these declarations, but it was in vain. The Marechal de Richelieu flies from the bed-side, declaring it to be a sight too terrible to be sustained; and Mr. Tronchine, that the furies of Orestes could give but a faint idea of those of Voltaire."

We shall now exhibit the lurid light shed upon this awful narrative by Dr. Tronchin's letter to M. Bonnet. Of its genuineness there can be no question. M. Eynard, we conclude, found it, or a copy of it, among Tissot's inedited papers, to which he has had access. Dr. Tissot, we need not remind the reader, was an eminent physician at Lausanne, who during a great number of years, ranked among the highest in his profession, both in his practice and by his writings.

Dr. Tronchin, who gives so terrible an account of Voltaire's death, was another eminent physician; many years Tissot's senior, and like him, a zealous advocate for inoculation. He was a native of Geneva; was born in 1709, and died in 1781. He studied in Holland, under Boerhave. In 1756 he was sent for to Paris to inoculate the children of the Duke of Orleans, which was justly considered a most perilous undertaking; especially as the king had expressed displeasure at the experiment. He had, however, introduced the practice with great success in Holland and Switzerland; and ventured on the risk. The children did well; he was highly rewarded and honoured; and he rose to the highest dignities of his profession. But we must not any longer delay the insertion of his letter to Bonnet.

"He had imagined that I would not see him, and this idea tormented him. In haste he wrote me a letter, perfumed with incense, in which he swears eternal esteem and regard to me. I visited him. 'You have been,' said he to me, 'my saviour, be here my tutelar angel; I have but one breath of life left; I come to yield it up in your arms.' He probably spoke the truth: they will kill him.

"If my principles, my dear friend, had required to be strengthened by any tie, the man whom I have seen become weak, agonize, and die before my eyes, would have secured them by a gordian knot; and on comparing the death of the good man, which is but the end of a fine day, with that of Voltaire, I should have seen the difference which exists between a fine day and a tempest: between the serenity of the soul of the wise man who ceases to live, and the dreadful torment of him to whom death is the king of terrors. I thank God, I did not need this spectacle, and yet *forte olim meminisse juvabit*. This man then was predestined to die under my hands. I always told him the truth, and unhappily for him, I am the only person who never deceived him. 'Yes, my good friend,' he often said to me, 'you alone gave me good advice; if I had followed it, I should not be in the dreadful state in which I am, I should have returned to Ferney; I should not have become intoxicated with the incense which has turned my head; yes, I have swallowed nothing but smoke; you can do me no more good. Send me the physician for madmen. What fatality brought me to Paris? You told me when I arrived that an oak of eighty years old does not bear transplanting; and you spoke the truth, why did I not believe you? And when I had given you my word that I would set out in the invalid carriage which you had promised me, why did I not go? Pity me; I am mad.'

"He was to set out two days after the follies of his coronation at the theatre; but the next morning he received a deputation from the French academy, which entreated him to honor it with his presence before his departure. He attended in the afternoon, and was made President of the Society by acclamation. He accepted the office, which is for three months. He thus chained himself for three months, and of his promise given to me nothing remained. From this moment to his death, his days were only a gust of madness. He was ashamed of it; when he saw me he asked my pardon; he pressed my hands; he entreated me to have pity on him, and not to abandon him, especially as he must use new efforts to make a suitable return for the honor the academy had done him, and to induce it to labor at a new dictionary like the *della Crusca*. The compilation of this dictionary was his last dominant idea, his last passion. He had undertaken the letter A, and he had distributed the twenty-three other letters to twenty-three academicians, many of whom greatly irritated him by undertaking the task with an ill grace. 'They are idle fellows,' said he, 'accustomed to stagnate in idleness; but I will make them advance.' And it was to make them advance that, in the interval of the two sittings, he took, at his peril, so many drugs, and committed so many follies, which hastened his death, and which threw him into a state of despair and dreadful madness. I cannot recollect it without horror; as soon as he saw that all which he had done to increase his strength had produced a contrary effect, death was ever before his eyes. From that moment rage took possession of his soul. Imagine to yourself the madness of Orestes. *Furiis agitatus obiit*."

And these are the last hours of a philosopher! The picture exhibited is not that of the mere dotage of extreme old age; but of an old age unsupported by those hopes and consolations which the gospel of Christ alone can afford in a dying hour, and consigned in awful retribution to the direst horrors of remorse. Well might the nurse who attended the death-bed of this wretched man, and who disclosed the horrors which his abashed followers wished to conceal, inquire on another occasion, when asked to wait on a sick Protestant gentleman, whether the patient was "a philosopher," for if he was she would not incur the risk of witnessing such another scene as that of the death-bed of Voltaire.

There is a general corroboration of the fact of the wretchedness of Voltaire's latter days in the "Life of Marmontel," written by himself, and published after his death. Marmontel highly panegyrises both Voltaire and Rousseau, whose infidel opinions he shared; and therefore he cannot be called a suspected witness when speaking of the miserable condition of his brother philosophers. Of both of them he says, "If I had a passion for celebrity, two great examples would have cured me of it; that of Voltaire and that of Rousseau: examples very different, and in many respects quite opposite, but agreeing in this point, that the same thirst of praise and renown was the torment of their lives." Of Voltaire he adds, "To him the greatest of blessings, repose, was unknown. It is true that envy at last appeared tired of the pursuit, and began to spare him on the brink of the grave. On his return to Paris, after a long exile, he enjoyed his renown, and felt the enthusiasm of a whole people grateful for the pleasure that he had afforded them. The weak and last effort that he made to amuse them, *Irene*, was applauded, as *Zaire* had been; and this representation, at which he was crowned, was for him the most delightful triumph. But at what moment did this tardy consolation, the recompense of so much watching, reach him? The next day I saw him in his bed. 'Well,' said I, 'are you at last satiated with *glory?*' 'Ah! say, good friend,' he replied, 'you talk to me of GLORY, and I am dying in frightful torture.'"

This short dialogue speaks volumes.

TO THE RESCUE OF KENYON COLLEGE OR THE GAMBIER INSTITUTIONS.

To the Editors of the Episcopal Recorder.

Rev. and Dear Brethren:—In April last I expressed myself as willing to give *Fifty Dollars* to the above object, if ninety-nine other Clergymen would each do the same.

As Bishop McIlvaine is now in this region seeking for the desired aid, I now am willing to redeem my pledge by paying *One Hundred Dollars*. May others be induced *immediately* to contribute to this important object, and thus let our Bishop return to his western charge with the glad intelligence, *Kenyon College is safe, the Gambier institutions are redeemed!* CLERICUS.

GRACE.

A heathen, Jew, Turk, or any poor sinner, may perform all kinds of works; but a firm trust in God is only possible to a Christian endowed with the grace of God.

The Episcopal Recorder.

PHILADELPHIA, JULY 8, 1843.

BERNARD LESLIE.—This is one of a series of Religious Novels, published in England, the express object of which are to vindicate Tractarianism and vilify evangelical views and men. The volume before us is a reprint from the English edition, and is published by James A. Sparks, New York, and sold by Geo. S. Appleton of this city.

We believe that "Bernard Leslie" is the first of the Tractarian Novels that have been republished in this country. We have no doubt that with a certain class of minds these productions will be exceedingly taking. The volume before us, which is from the pen of Mr. Gresley, is written with ability. He has imparted considerable sprightliness to several of his sketches, and introduced sufficient machinery to keep up the interest of his readers. There are many sentiments in the volume most excellent, and truthful, and to which no enlightened Christian could object. These, however, appear to be thrown in for effect. The writer never loses sight of his one great object, which is to stab evangelical religion, and make Tractarianism appear plausible to the popular mind. This is the mark at which he always aims, and to which through every chapter and page he stealthily and steadily moves forward. In the opening of the volume this design is kept very much out of view, and the author moves forward cautiously till he thinks he has ingratiated himself into the favor and confidence of his readers, and then step by step, and under the most solemn professions of conscientious and pious feeling, he proceeds with his plan.

The machinery of the novel consists principally in the narration which a young English clergyman makes of his own history. Upon his first entrance upon the ministry he is strongly inclined to evangelical views, and associates principally with men of that school. This, of course, gives the author ample scope to caricature that class of clergymen, and to *mis*-represent their views just to suit his own purposes. They are uniformly scoffingly called "*Evangelicals*" and set forth as having zeal without knowledge, enemies of Church order, and hunters after popularity. Bernard Leslie, when just on the brink of becoming an "Evangelical," is arrested in his course, falls into the hands of Mr Manwaring, a zealous advocate and apologist for the Tracts, even up to No. 90, and is thus converted to a just knowledge of the "Church system," under Mr. M——'s oracular instruction. Bernard is gradually inducted into the whole system of "Church principles," and learns a far more effectual mode of making men holy than by preaching Christ crucified. Indeed the great sin laid at the door of the Evangelical clergy, is that they rely solely upon preaching Christ crucified as the means of making men holy. This Mr. Leslie found wholly ineffectual. To illustrate his position he relates a foolish story about a "dead horse," and its drunken, dying owner. Jacob Jenks, that was the name of the owner of the horse, is described as a rogue and a vagabond, and finally got his skull fractured in a drunken quarrel, which was supposed would terminate his course. Bernard Leslie went to visit him in this last extremity. Jenks "acknowledged his sinfulness without reserve, and said he believed in Christ, and trusted that God would be merciful to him for his sake." Contrary to all expectation this old reprobate recovered, and was afterwards just as reprobate as ever. This was one of the proofs adduced that the evangelical system does not make men holy. Again, the writer says "the middle and upper classes are to a melancholy degree liable to the same delusions, passing a life utterly void of all true religious feeling, and yet supposing that because they profess their faith in Christ, all their sins will be done away, and his righteousness imputed to them." (p. 32.)

But we are in danger of extending this notice beyond the limits we have assigned to ourselves, and therefore we proceed to furnish our readers with some extracts to illustrate and confirm the remarks we have previously made.

On the subject of Baptismal regeneration, the following views are put forth in this volume, page 132.

"It may be safely asserted that, in the Christian scheme, in point of order at least, baptismal regeneration holds the first rank. It is, in fact, the starting-point of the Christian's course. It is the beginning of the life of God in his soul. It is the implanting in the heart the seed of Divine grace, thenceforth to be cherished and confirmed. It is the grafting the redeemed soul into the stock of Christ, in which, if he remain firm, he is assured of salvation."

And again, at page 122.

"The more was I convinced, that, as the Church was the instrument whereby the seed of life was first conveyed by baptismal regeneration, and as by her ordinances she is the means of keeping alive in the heart, and quickening, the spark of divine grace,—so *also*, in the case of those in which the grace of baptism has been corrupted or lost, the ordinances of the Church are the surest means of *recuperation*."

On the subject of Christ's imputed righteousness, Mr. Leslie proposes the following question, to his friend Mr. Manwaring, and obtains the oracular and dogmatical reply appended, page 138, 139.

"There is another doctrine often mixed up with that of justification, though I confess I do not see how it is connected—namely, that of *imputed righteousness*. Where is this doctrine to be found?"

"*Mr. M.*—Nowhere, that I am aware of. Certainly not in Scripture." * * * *

Again, "*Mr. L.* Whence has arisen the doctrine of imputed righteousness?"

"*Mr. M.* "It is connected with a string of fondly imagined doctrines, which certain persons have invented by arbitrary interpretation of Scripture, or have received one from another, until they have become the tradition of a school party."

Again, page 140, this and kindred subjects are thus spoken of by Mr. Manwaring.

"Another preacher taught that the works according to which men are judged and rewarded, are not those done by each during his natural life, but those done by Christ eighteen hundred years ago!—that was his notion of justification by imputed righteousness! How can we wonder at the perplexity which exists in men's minds, when such subtleties are broached! *Why cannot we believe simply, that we are regenerated by baptism, justified by faith, and rewarded according to our works, as it is plainly revealed in Scripture, and taught by the Church.*" After this conversation, I reflected and read a good deal on these subjects, and became clearly of my friend's opinion, that it is right to believe all that is plainly stated in Scripture, and taught therefrom by the Church. If a doctrine were only taught in Scripture (according to our interpretation of Scripture,) we might suspect that we were wrong, but when we find it taught in Scripture, and received therefrom by the Church as the true doctrine or meaning of Scripture, then we are safe in receiving it as of undoubted certainty."

Speaking of the importance of following "the tradition of the Church," the author says

"If men take the Bible alone, it is evident, from experience, that they will fall into most pernicious errors; for this simple reason, that they will not interpret it aright.

The problem which Bernard Leslie "had long endeavoured to solve was, the true means of conveying the benefits of Christ's atonement to the souls of men." He had found out it was not in preaching Christ crucified. (Chapter 1.) Under Tractarian teaching he ascertained it was through the sacraments, pp. 131—132. These joined with an observance of the festivals and daily prayers in the Church, opened clear as noon-day to his mind how men could be made holy. Hence the congratulation which follows.

"I began now to hope that I had discovered the secret of which I had been so long in search; namely, *how to make my flock more Godly*. To accomplish any object, you must use the proper means. The means of obtaining faith and godliness are those which the Church prescribes. I felt persuaded that in order to make sure of being members of the Church triumphant in heaven, it was necessary that they should be consistent members of the Church militant upon earth. Conversion in middle life, and deathbed repentance, were exceptions to the general rule. A holy life built on faith—a consistent course of godly living, from baptism to the grave—is the only sure passport to heaven; and the nearer each man conforms to this the greater is his hope of salvation."

Mr. Manwaring, Bernard Leslie's oracle, had previously declared the efforts of the evangelical clergy a failure.

"Much as I respect the zeal with which they have brought forward many vital and peculiar doctrines, I must freely say that, practically, they have entirely failed in accomplishing any great amount of good. Their work is hollow and unsubstantial, and will not endure the fiery trial. Look at many a parish where evangelical doctrines have prevailed, and what do you behold? You shall see a large congregation on the Sundays listening to a popular preacher; but during the rest of the week, ungodliness and worldliness abound as much as elsewhere. The only break in the six intervening days is when the popular minister thinks fit to excite his admirers by a Thursday lecture or a missionary meeting; but of the daily influence of religion there is little or no symptom. Religion with them is a mere hebdomadal excitement; not, as in the ancient days, the paramount and prevailing object of life, noiselessly and quietly persevered in. Instead of conducting his flock in their daily devotions, an evangelical clergyman is too often a mere rival and candidate for popularity with the dissenting preachers. If he can outpreach them, it is well,—at least, his church is filled, and the establishment flourishes. But I grieve to say, that I fear the spiritual condition of his flock, even of those most diligent in attendance upon his preaching, is anything but satisfactory. They are hearers, but not doers of the word. The very doctrine which they hear of justification by faith only, apart from the equally vital doctrine of reward according to works, involves them in an atmosphere of antinomianism, of which neither they nor their teachers are aware.",

We have room to make only a few extracts further to show the bitter, wicked spirit, which Tractarianism cherishes towards evangelical men and evangelical doctrines. In the last chapter of this work the author thus speaks.

"The evangelical scheme that, I mean, which is adopted generally by the party called Evangelical, in contradistinction to the Church-party,—for it is vain any longer to speak of them otherwise than as parties: is something of this sort:—They suppose the ordinary means of conversion to be preaching, or, it may be, reading Scripture. A man lives an ungodly or worldly life; he hears an impressive sermon, or portion of Scripture, bethinks him seriously of his dangerous and sinful state, and of God's mercy through Christ to perishing sinners; is struck by the great suitableness to his case of the justification offered through faith in Jesus Christ, believes, undergoes a change of heart; and straitway enters upon a new course of life.

To illustrate my meaning, I will cite the case of the Dairyman's Daughter, whose story is so beautifully written by Legh Richmond, and stated to be an actual case which came within the writer's knowledge. She was, as she herself confesses, 'a proud, thoughtless girl, fond of dress and finery, and loving the world.' She went to Church more to see and be seen, than to pray or to hear the word of God. She was in great darkness, and knew nothing of the way of salvation. *She never prayed*. She was a stranger to God and Christ. When in this awful state, she was induced, by 'curiosity and the opportunity of appearing in a new gown, to go to hear the sermon of a missionary, who was detained by contrary winds. He preached an impressive sermon on the text, 'Be clothed with humility,' which touched her to the quick. From that hour she never lost sight of the value of her soul: she was led to see her lost estate as a sinner, and the great mercy of God through Jesus Christ. In short, she became a true penitent, or, as some would express the same thing, was converted; she learned to forsake the vanities of the world, and live to the glory of God; and became the means of bringing other members of her family to the same blessed state.' * * * * 'Now I think it fair to assume, that the case of this young woman is that sort of case which is principally contemplated and admired in the Evangelical scheme. John Bunyan's Pilgrim is an instance of the same sort,—a man who, having lived a sinful or worldly life, repents, and is saved. All their writings, in short, dwell principally on this mode of conversion.

"And this, I say, is an essentially defective system. For it is not at once obvious how much more truly Christian—how much more lovely and excellent—is the character of one who serves God from his youth up? * * * * It is obvious at once how defective must be a scheme like that of the Evangelicals, which thus practically loses the principal vantage-ground in the spiritual contest. It is to be feared that the ordinary notion of conversion in middle life, even more than deathbed repentance, has been the destruction of multitudes. All acknowledge the great danger of trusting to a deathbed repentance; but I question whether the danger of trusting to conversion in middle life be not very much greater. If one has slain its thousands, the other has slain its tens of thousands; and this fallacious hope is evidently fostered by Evangelicalism. Not that the promoters of such opinions do so wittingly; on the contrary, they would indignantly deny it. Probably it is farthest of all from their intention. Nevertheless, they do, in fact, promote this most pernicious error, by the suppression of the doctrine of baptismal regeneration, and by the continual preaching of conversion as if it were the principal view of the Christian scheme, instead of being, as it really is, a last resort, which God, in His great mercy, holds out to perishing sinners.

In the following extracts we have a specimen of the meek, gentle, lovely spirit of Tractarianism. Our readers will not have forgotten to whom is ascribed the character of "*the Accuser of our Brethren*." (Rev. xii. 10.) These are some of the assertions which Bernard Leslie makes in reference to the Evangelical clergy.

"The Evangelicals know nothing, or at least preach and write nothing, of that mystical union between Christ and his Church, which is maintained by *the sacraments*," p. 250.

"Again they are unsound in the doctrine of *justification by faith*. As with regard to other doctrines they fall into deficiency, so in this they run into excess. They hold it in the same manner as those held it whom St. James rebukes in his Epistle." p. 251.

"They do not preach, unless it be to explain it away, the vital doctrine, that 'God will reward every man according to his works.'" Ib.

"Again they most unduly depreciate the ordinances of religion." p. 252.

"They associate with schismatics on the platform and elsewhere, contrary to the express command of Scripture." p. 254.

"While other members of the Church are endeavoring to rebuild the houses of God, and enlarge the habitations of his tents, the Evangelicals have employed large sums in buying livings in the principal towns in a systematic manner." Ib.

"They are no longer contending for the souls of men, but struggling to maintain a waning popularity. They see growing up around them, perhaps settling in their own parishes or neighbourhood, a zealous and laborious body of men who have devoted themselves to restore the ancient energy and purity of the Church. These men are gradually gaining an influence over the public mind, to the prejudice and annoyance of the Evangelicals. Hence their rage against them; and because these men blame as defective the effete Evangelicalism of the day, they are accused of being enemies to the Reformation; and because they endeavour to restore the ancient usages of the Church, which have been sinfully neglected, they are accused of popery and held up as departers from the Church's discipline by men who err themselves in a tenfold greater and more dangerous degree." p. 257,8.

"They stand forth as opponents of those who would raise the Church to her true position, and thus are fast approaching the sin of antichrist, and liable to the judgment of those who impede the truth." p. 260.

We have neither space nor disposition to offer one word of comment upon these accusations. There will be a ready response, we are confident, in the heart of every one of our readers, charging back malicious falsehood upon the writer of such calumnies.

RECENT PUBLICATIONS BY BISHOP HOPKINS.—We have just received from H. Hooker, Chestnut st., a copy of the *third* edition of "Bishop Hopkins on the prediction of the Second Advent in 1843" —and also, a copy of the *second* edition of "Bishop Hopkins' Second Letter to Bishop Kenrick." These publications of Bishop Hopkins, are deservedly popular. On a former occasion, we noticed somewhat extensively the Bishop's Second Letter to his Romish antagonist. In the present edition, Bishop Hopkins has appended a Postscript, referring to some strictures put forth evidently though not avowedly, by Bishop Kenrick, through his ecclesiastical organ, *The Catholic Herald*. As the editor of this periodical, on the principles of popish subjection, is not allowed to speak only as his Diocesan dictates or approves, Bishop Hopkins holds Bishop Kenrick responsible for the allegations presented by the Herald. The principal allegations to which Bishop Hopkins refers, are, The Herald's intimation that Bishop Hopkins had retracted from the discussion to which he had invited Bishop Kenrick. 2. His accusation against Bishop Hopkins of inaccurate translation from the Fathers, in his book on the Church of Rome. 3. His remarks upon Bishop H——'s statement, that Bishop Kenrick, for a considerable period, withdrew his Treatise on the Primacy from general circulation. On all these topics Bishop Hopkins turns the weapons forged by the Herald directly upon Bp. Kenrick. He leaves not his opponent an inch of ground upon which to stand. In reference to the last particular, to wit, Bishop Kenrick's withdrawal of his Book (intended as an answer to Bishop Hopkins' Book on the Church of Rome) for a long period from general circulation, there is exhibited the most conclusive proof of the fact—and especially is this fact brought out most undeniably by a letter from Bishop Johns—which we here subjoin.

RICHMOND, APRIL 20, 1843.

"Right Rev'd and Dear Sir,—I recollect perfectly the substance of my letter to you in the spring of 1838, and do not hesitate to repeat what I then communicated.

"An advertisement in one of the papers apprised me that Bishop Kenrick had prepared an answer to your work on the Church of Rome, and directed me where it was to be obtained. As soon as I conveniently could, I called at Lucas' (Baltimore) to procure the answer, and was not a little surprised to find that they had no such book for sale. My conclusion was, that for some purpose, best known to those concerned, they had deemed it expedient to suppress the volume.

"I farther recollect that soon afterwards I had a conversation on the subject with the late Francis S. Key, Esq. who, having read and appreciated very highly your excellent Book, was anxious to know what could be said in reply, and had therefore searched the city for the answer. Not being able to find it, he came to me for information. His inference corresponded precisely with my own. Our impression was, that second thoughts had led Bishop Kenrick and his friends to conclude, that though his production had been formally announced, prudence demanded that it should be quietly withdrawn. This impression was confirmed by learning, what they now concede, that a similar course had been pursued in Philadelphia.

"You are at perfect liberty to use the preceding statement to substantiate that part of your letter to Bishop K. to which it relates," &c.

(Signed,) "J. JOHNS."

In relation to the other publication of Bishop Hopkins, it consists of "two discourses on the Second Advent of the Redeemer, with special reference to the year 1843." These discourses expose very conclusively the fallacy of Miller's theory—and kindred systems. The Bishop speaks of Mr. Miller, however, as "a man of strong mind, and much native talent"—and says, "His lectures and charts display uncommon ingenuity, and great familiarity with Scripture."

Bishop Hopkins in his introduction, thus reverts to his own views of the Second Advent; he says:—

"He would acknowledge a decided preference for the system of prophetic interpretation contained in the elaborate work of Bishop Newton, in which that sound writer defends the doctrine of the Papal Antichrist, the overthrow of Popery and Mahometanism, at the coming of Christ, the return of the Jews to their own land, the first resurrection of the saints, the personal reign of the glorious Redeemer over his ancient people, the conversion of the world by their instrumentality, the binding of Satan, and a state of peculiar prosperity and peace for a thousand years, commonly called the millennium, after which, the adversary of God and man being loosed for a season, in order to make a visible separation between the hypocrites and the faithful, the confused hosts of the wicked shall be overthrown, and the second or general resurrection, the purification of the earth by fire, and the final judgment shall usher in the new heavens and the new earth, wherein shall dwell everlasting righteousness. These views of prophetic interpretation seem to him, on the whole, the best supported by the plain language of Scripture, the writings of the earlier fathers, and the preaching of the reformers, and therefore he thinks them altogether the most *probable opinions*, and the most clearly deserving of a reasonable acquiescence."

BOARD OF MISSIONS.—We again copy from the New York Churchman a continuation of the account of the proceedings of this body, which will be found in another column of our paper. It seems that the election of a Secretary to the Foreign Committee, has been left to the action of the Committee themselves.

We learn from the Christian Witness that "the recommendations of the Foreign Committee, that the station at Crete should be discontinued, and the appropriations to Athens gradually diminished, were adopted." The mission at Constantinople, is for the present to be continued.

A NEW ENGRAVED LIKENESS OF THE REV. DR. HENSHAW.—The following statement is communicated by a correspondent:

"The friends of the Rev. Dr. Henshaw have in progress an engraving of him, which they have spared no pains in making as perfect as possible. Judging from the success thus far attained, the likeness will be far more accurate than any which has previously been taken. The engraving is to be in Sartain's best style. It will appear about the time of the Bishop's consecration. The avails are to be entirely devoted to the liquidation of the debt upon the Church of the Ascension, Baltimore."

THE GROUND NARROWED.—There was a time within our remembrance, when there was not a little discussion and conversation among the members of our Church, in regard to *places* and *garments*, as connected with the public services of religious worship. Old customs had delivered to us the rule, that the morning and evening prayer were to be performed in the reading desk, by the clergyman in a linen surplice; the communion service at the communion table, by the clergyman similarly clad; and that the sermon was to be preached in the pulpit by the clergyman in a black silk gown. *Three* distinct places were recognized therefore in our Churches for the due and decent performances of public worship, and *two* garments were considered as proper for clerical vestments on these occasions. And though taste in architecture, and convenience in arrangement might vary the form and position of these three places, yet it was generally agreed that neither of the three could be dispensed with. *None* of these things were matters of *written law;* but simply of hereditary custom. The congregation who should have undertaken to build and furnish a church, from the printed directions of the Prayer-book merely, would have provided neither gown nor surplice for the minister, and no place for his officiating but the communion table, as absolutely necessary to carry out the services of the Church; unless they should regard two implications in two of the rubrics as being also directions for their guidance. They would place "the table to stand in the body of the church or in the chancel." This is the only positive direction. Then they would find that a part of the communion service was to be read "at the right side of the table, *or* where morning and evening prayer are appointed to be said;" which would imply that there might be another place, in which morning and evening prayer should be said. They would still further find, that "*after* the sermon, the minister, when there is a communion, shall *return* to the Lord's table;" which would also imply that there might be another place in which the sermon was to be delivered. Thus three places would seem better adapted than any other number, to carry out the full ideas of the arrangements of the services appointed for public worship. Neither in canons nor rubrics would be found one syllable of directions for vestments of any kind. All these things were conceded to be matters of custom merely. But it was custom so universal, and so clearly limited and defined, that it was allowed to be the standard of regularity, and to have in general circumstances the force of law; so that those churches or ministers who had but *two* places instead of *three*, and *one* garment only, instead of *two*, were unhesitatingly denounced as *irregular* by persons who affected to be particular and nice in their views of proper conformity. We well remember, how often Dr. Henshaw in Baltimore, and Bishop McIlvaine in Georgetown, were thus represented, because they prayed and preached in *one place*, and with *one* garment. But now this whole question of places and garments will be considered finally disposed of, we suppose, by universal consent, that there is no force in the authority of long continued custom, nor obligation to regard the mere habits in which we have been brought up, by our fathers in the Church. In one diocese, we hear of a general recommendation to the clergy to give up one of these clerical garments and confine themselves to the other. In another we hear of the Bishop himself giving up the gown and the pulpit, and confining himself in public worship to the surplice and the reading desk.* In another the Bishop has recommended the giving up of the reading desk, and having no place in addition to the communion table, but the pulpit. Now these are none of them *low-Churchmen*, but directly, and in some of the cases referred to, extremely the contrary. We mean to have no contest with these various recommendations, because we feel but little comparative interest in the question at issue. We deem it wholly "a question to no profit, but gendering strife." But if the long continued *custom* of the Church, is to be considered as *law*, a Bishop has no more authority to innovate, or set it aside, than a deacon, and such a recommendation amounts to nothing, but an encouragement of disobedience to the law of the Church, which the duty of his office requires him to restrain. If such custom has not the force of law, then no one is bound to conformity to it, and the whole question is resolved into one of mere preference and taste. To this result it will be brought.

By one Bishop we are taught, that we *need* neither the gown nor the pulpit. By another that we need not the reading desk. A single river divides these two. What is the effect, but the necessary unsettling of the whole habit of their Churches in these [illegible]! We trust one other effect will also be produced, in the narrowing our ground of internal discussions. The clergyman on one side of this river who uses only a white robe and a single place for both service and sermon, will hardly presume to call his brother across the stream, *low Church* or *irregular*, because he uses only a black robe, and a single place for both these purposes, seeing they have reduced the whole question between them to the mere choice between the two colors black and white. For our own part, we have never fancied the change of dress by the minister during the performance of worship, for its own sake, but have been willing to conform to it, as a custom respectable for its derivation and extent among us. If the whole obligation of the custom is to be now broken up, we are content. But our taste will never lead us to retain the white garment, and cast out the black. The latter we deem so much more appropriate and suitable in all respects to the decent appearance and the due performance of public worship. And this will be extensively the effect we apprehend, of the breaking up of the long-continued customs to which we have referred. The surplice will in most instances give way to the gown, from the fact that inconvenience and discomfort will necessarily yield to the opposite, when men are perfectly set at liberty from all authoritative constraint, to consult their own convenience and choice. Our readers will understand that there is *no law* of the Church which requires either reading desk, or pulpit, or surplice, or gown. And our Bishops recommending us to consider custom in these premises as not law, the clergy are left at liberty to consult their own wish and taste alone. This is our present position. Whether the Bishops referred to, have wisely thrown us

* See lines below.

thus out to sea, by recommending unnecessary innovations in these habits of service, we are not now to consider. And in the question itself, we feel but little interest, beyond the fact, that we consider these recommendations, a distinct high church concession, that this subject is in no degree a subject of law, but wholly of personal convenience and choice,—and is, therefore, henceforth never to be made the standard of regularity, or a point of controversial discussion in the Church. In connexion with this subject, we cannot but remark, the unsuitable character of such questions with our remoter and missionary efforts. We can comparatively tolerate these trifling discussions amidst "the fulness of bread" of our Atlantic Dioceses. But when western missionaries who are contending almost for life, and the means of life, where every effort should be made to carry out a truly religious and spiritual influence in our churches, and their credit and character are dependant upon this, for these to enter into questions about black and white, and scholastic and ecclesiastic garments, and spend their time or thought in such unprofitable discussions, we can deem but little less than preposterous folly. Our Church will be justly made the reproach and laughing-stock of the world around, if men that ought to know nothing but Jesus Christ and him crucified, and have hardly shelters over them, in which to make him known to others, are found busying themselves, and diverting the thoughts of others, with things like these, which have not profited, and cannot profit, those who use them. We cannot but hope, however, that there, as here, the one excellent effect will be produced, of showing to all, and convincing all, that these are unsettled and trifling things, and that regularity or irregularity consists in no degree in one or another habit connected with them, and that the man in white, is no more a churchman on this account, than the man in black. One direction we would gladly urge from St. Paul as remedying the whole,—2 Tim. iv. 1, "I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; instant in season, out of season," &c.

From the Burlington Gazette.

THE DESERTED PULPIT.

THOUGHTS IN ST. MARY'S CHURCH.

Thou hast stood through many a year,
A sacred guarded spot,
Whence men of God with words of cheer,
Have soothed the pilgrim's lot,
And bid the troubled, doubting heart
On Jesus' love to rest—
The careless urged from sin to part,
And seek a Saviour's breast.

Old, grey-haired men have turned,
To thee a tearful eye,
And holy hopes within them burned,
As faith rose bright and high—
And childhood's sunny face,
Hath worn a thoughtful air,
When glancing toward the hallowed place,
With brows unmarked by care.

Oh! some have passed from earth,
Who, seated side by side,
The cherished ones of home and hearth,
Of loving hearts the pride,
Gazed with calm, earnest, hopeful look,
As sweetly from thee fell
The words of that true precious book,
Of Christ—of heaven to tell!

But now no form in thee is seen,
No voice from thee is raised,
And all-deserted dost thou stand,
When dies our hymn of praise!
Thou seem'st a sad and lonely thing—
A record of the past—
A wreck to which fond memories cling,
Of all, once loved, the last!

We gaze, and think of years gone by,
When in the same dear spot,
A trembling voice arose on high,
That cannot be forgot.
Again that silvered head we see,
That face so kind and mild,
That looked so lovingly from thee,
On listening sire and child.

Again that sweet, familiar tone,
Falls gently on the ear—
We start to find the vision flown,
And thou deserted here!
Oh! can it be, that never more,
A voice from thee will come,
To point us to the brighter shore
Our sainted shepherd's home!

Blest spirits of the sleeping dead,
Could ye among us move,
And words of heavenly counsel shed,
The wisdom learned above,
How *simply* would ye speak of Him,
"The Life, the Truth, the Way,"
Before whom earthly pomp grows dim,
O'er whom no change hath sway!

Burlington, Sunday, June 18, 1843.

"WESTERN EPISCOPALIAN."—We have received a small printed half sheet, with the above title, from which we learn an effort is about being made to revive a diocesan paper in the Diocese of Ohio, to be published at Gambier. We are confident that a periodical having the sanction of the Bishop of that diocese, will pursue no other course than one perfectly consentaneous with the best and highest interests of evangelical truth, and will in no instance loose sight of the defence of the great and precious doctrines of the Protestant reformation. We cannot, therefore, but rejoice that another auxiliary is coming into the field to sustain us in our work. We wish them all success in their undertaking, though the fact is not to be concealed that the times are very unpropitious for an enterprize of this sort. We presume, however, that those interested in this matter, have not put their hand to the undertaking without counting the cost. The Prospectus announcing the issue of this paper is as follows:

"With the above title it is proposed to commence the publication of a Religious Paper at this place, so soon as a sufficient number of subscribers is obtained to warrant the attempt. It will be conducted by a Committee of the Central Convocation of the Diocese, and while earnestly devoted to the promotion of vital godliness and the interests of our common Christianity, will advocate temperately, but firmly, the doctrines and polity of the Protestant Episcopal Church. It is proposed to devote a portion of its pages to the republication in regular numbers, of some standard work, connected with the history or peculiarities of the Episcopal Church, and in this way alone to furnish to subscribers a full equivalent for the price of subscription. The Bishop of the Diocese gives to the undertaking his hearty approval; but assumes no responsibility respecting it, except that which results from making the paper the medium of communication with the Diocese. If undertaken, the Convocation are pledged with the publisher to sustain it through the year.

The paper will be issued weekly on a medium sized sheet, in the quarto form, with good paper and type. The subscription price (payable always in advance) will be $1 50 for a single copy—3 copies for $4 00—8 copies for $10—and 20 copies for $22. Clergymen will be entitled to a copy extra for every ten subscribers procured on the above terms.

J. MUENSCHER, }
J. SANDELS, } Com.
M. T. C. WING. }

NEW CHURCH.—The spirit of change which marks the age in which we live, has been felt not only in the regulations of commerce, the operations of law, and the practice of the healing art, but also in the connection which subsists, or ought to subsist, between a minister and his people. The time was when the settlement of a clergyman was regarded both by minister and people as a solemn engagement not for a year, but for life, or at least until some very special movement of Providence should indicate the necessity of a change. But times have changed, and men have changed with them, and now it rarely happens that a pastorate is continued for any considerable length of time. Instead of duration being the rule, it has become the exception, so that we have few clergymen who have been settled twenty years in the same parish. We are not intending to assign the reasons which may have produced this change, nor urge its disadvantages, but refer to the fact for the purpose of placing on record an event which is connected with an exception to the present rule.

A short time ago, we were invited into Chester Co. to be present at the laying of the corner stone of a new church, to be called St. Mary's after the one which had been taken down to make way for a more spacious and convenient edifice. The population in East Nantmeal township is widely scattered, but on the morning of Wednesday, June 14th, the whole neighbourhood for a number of miles around seemed to be in motion, pressing towards a common centre until nearly a thousand persons were congregated to attend the interesting service. It was just forty-seven years since a like event had summoned the then living generation of the neighbourhood to the same spot, and as the parish has never had but one rector since its formation, more than forty years ago, the Rev. Levi Bull was present on that occasion, and now in the full vigour of a manly constitution, and in the power of a confirmed godly example, and thoroughly established ministerial and paternal character, he came forward to do for the present generation what nearly forty years before he had done for a former.

There were some present who remembered the commencement of the first temple and the sermon preached on the occasion by the Rev. Mr. Clay, since entered into rest. The text was recalled,—the dark clouds and heavy showers which marked the day were not forgotten, and many touching incidents repeated in connexion with the occasion. But the mass had passed away, and many of them were slumbering quietly in the adjoining grave-yard.

At half-past 10, the Rev. Mr. Bull followed by his ministerial brethren and the Wardens and Vestry, walked to the ground repeating the twenty fourth Psalm. After an address and prayer, a tin box containing a Bible—the Book of Common Prayer, the Episcopal Recorder, and the Village Record, with a paper containing the names of the Bishop of the Diocese, the Rector, Wardens and Vestry of the parish, the Architect and Builder, with sundry dates, was deposited in a square that had been hewn out in the substantial corner stone, after which the usual form was followed and the intended building dedicated to the worship of Almighty God. Addresses were then made by the Rev. Messrs. Colton, Clemson, Sudlards and Mintzer, after which the Rector closed with an earnest, affectionate appeal to the people, and a solemn and impressive prayer to God.

We could not but pray as we left the scene, that the beloved Rector of St. Mary's might long be spared to the Church, and that as the oldest presbyter in the diocese, his influence and example might always be in the future what it had ever been in the past, with increasing lustre and power.

THEOLOGICAL SEMINARY OF OHIO.—The Rev. Samuel Fuller, D. D., Rector of Christ Church, Andover, Massachusetts, has been elected by the Trustees of the Theological Seminary of the diocese of Ohio, at Gambier, to the chair of Milnor professor of divinity in the same. And we are happy to learn that Dr. Fuller has signified to Bishop McIlvaine his acceptance of the office, and expects to enter upon its duties at the commencement of the next term, in October next. The acceptance on the part of Dr. Fuller is an expression of confidence that the present effort to save the Church institutions at Gambier, from the crushing weight of their present pecuniary embarrassment, will be successful. Bishop McIlvaine is now in this city on that errand. What is to be done must be done quickly. Every inch of property belonging to Kenyon College, and all the buildings and personal property upon its lands, are liable to be exposed to public sale at any time by the creditors. It will be done unless $30,000 shall be raised. Ohio will pay a third of that. Who will help to raise the remainder?

SOMETHING NEW.—We insert as an item of intelligence the following extracts copied from the New York Express. We have been informed that the committee appointed to examine Mr. Carey consisted of eight, including the Rev. Drs. Anthon and Smith. The Rev. Drs. Anthon and Smith and the Rev. Mr. Price were not satisfied with the account Mr. Carey gave of his faith, but on the other hand so far from it they resolved upon the course below detailed. The other members of the Committee felt satisfied with the explanation made by Mr. Carey, and as they constituted the majority, their signature to his testimonials with the decision of the Bishop secured his ordination. The statement below, therefore, is inaccurate in one particular, if the above information be correct.

EXCITING ORDINATION SCENE IN THE EPISCOPAL CHURCH.—Eleven young men were on Sunday, ordained at St. Stephen's Church, N. Y., by Bishop Onderdonk. The service was read by the Rev. Dr. Berrian, and the sermon was preached by the Bishop. After he had concluded, the eleven candidates stood around the altar, when he announced, as it is customary, that he was about to ordain them, and requested that if there were any person or persons who had any objections to make, or now aught against them, they would now announce the same. A moment of silence ensued, when the Rev. Hugh Smith (of St. Peter's) rose in the middle isle, and stated that he had by letter yesterday informed the Bishop that he should protest against the ordination of one of the candidates, Mr. Carey, in consequence of his holding opinions favourable to Romanism; and he did now accordingly protest. When he sat down, the Rev. Dr. Anthon, of St. Mark's Church in this city, who had been sitting in the same pew with Mr. Smith, also rose, and in like manner protested against the ordination of Mr. Carey, for the same reason.

Bishop Onderdonk stated that he had received the objections of the Rev. gentlemen, and had in consequence appointed six competent and worthy persons to examine into the charge which had been made against Mr. Carey, and that they had unanimously reported to him that it was unfounded; and that also was his own conviction, and he should proceed to ordain all the candidates. He then commenced reading the prayer, and during the ceremony Messrs. Smith and Anthon both rose and left the church.

NEW AGENT.—Dr. S. J. Leach has been appointed Agent for the Episcopal Recorder in Tuscaloosa, Alabama. Also, Messrs. Young and Hart have been appointed Agents in Troy, N. Y. in place of Henry Rousseau, resigned.

☞ We are requested to announce that Bishop McIlvaine will preach in the Church of the Epiphany on Sunday morning next, and in St. Andrew's in the afternoon.

NEW PUBLICATIONS.

GLORY OF ISRAEL. BOOKS. CLARA'S CHILDHOOD. SCRIPTURE POINTS, OR THE CHILD'S SABBATH PLEASANTLY AND PROFITABLY EMPLOYED:—

These are some of the recent publications of the American Sunday School Union. We believe there are very few Associations that use more care, or are more judicious in their publications than the Sunday School Union. They seldom publish a book that is defective, or indeed that does not possess some distinguished excellence,—some striking adaptation to the class of readers for whom it is published.

The first of the above little volumes, consists of letters to Jewish Children on the early history of their nation, by Charlotte Elizabeth.

The other, which is intended to be a sequel to "HENRY AND HIS BEARER," is a very interesting sketch of the last days of the Bearer, or the servant whose office it was to carry a palanquin and who is frequently employed to take care of Children.

The titles of the two other volumes sufficiently explain their object.

TEMPERANCE PRIZE BOOK: A VOICE FROM THE VINTAGE, OR THE FORCE OF EXAMPLE, ADDRESSED TO THOSE WHO THINK AND FEEL, BY MRS. ELLIS. *D. Appleton & Co., N. Y.* *George S. Appleton, Philada.*

All Mrs. Ellis' works which we have perused are written in the most neat, classical style, and fraught with the most pure and elevated moral sentiment. This publication possesses unwonted interest from the subject it discusses—*intemperance and its curse.* The work is published in a cheap pamphlet form,—price 12½ cents. From the slight examination we have given to the work, we should think it was calculated to do eminent service to the Temperance cause.

We have also received the following publications: "No. 1 of the Prophecies of Daniel and John, illustrated by the events of History, by Isaac Taylor Hinton." "A Churchman's reasons for not joining in Sectarian Worship, by Rev. A. B. Chapin." "Observations on the Church,—its Organization and Ministry, by a Presbyter of the diocese of Connecticut." For sale at *Swords, Stanford & Co., Broadway, N. Y.*

Intelligence.

DOMESTIC.

DIOCESAN.

PENNSYLVANIA.

CONFIRMATIONS.—Bishop H. U. Onderdonk confirmed *eleven* persons in Radnor on Sunday morning, July 2d. Also on the 4th July, confirmed *fourteen* at Kingsessing.

The Rev. W. W. Bronson has taken Letters of Dismission from this diocese to that of Connecticut.

MASSACHUSETTS.

We learn from the Christian Witness that Bishop Eastburn has recently performed the following Episcopal acts:—

On Friday, June 23, in St. John's, Charlestown, confirmed 16 in the evening.

On the Second Sunday after Trinity, June 25, at St. Anne's, Lowell, confirmed 30 in the afternoon.

In the evening of the same day, confirmed 10 at St. Luke's, Lowell.

BISHOP EASTBURN'S APPOINTMENTS FOR VISITATION DURING THE MONTHS OF JULY AND AUGUST.

Fourth Sunday after Trinity, July 9, Salem and in the evening, Marblehead. Monday, 10, Marblehead. Tuesday, 11, Newburyport. Wednesday, 12, Amesbury. Thursday, 13, Andover. Friday, 14, do. Fifth Sunday after Trinity July 16, morning Chelsea; evening, South Boston. Monday, 17, Quincy. Tuesday, 18, Hanover. Wednesday, 19, Marshfield. Thursday, 20, Bridgewater. Sixth Sunday after Trinity, July 23, New Bedford. Wednesday, 26, Nantucket. Friday, 28, Fall River. Seventh Sunday after Trinity, July 30, Newton Lower Falls. Monday 31, Hopkinton. Tuesday, August 1, Wilkinsonville. Wednesday, 2, Worcester. Friday, 4, Clappville. Eighth Sunday after Trinity, August 6, Springfield. Monday, 7, Blandford. Tuesday, 8, Otis. Wednesday, 9, Van Deusenville. Thursday, 10, Great Barrington. Friday, 11, Stockbridge. Saturday, 12, Lenox. Ninth Sunday after Trinity, August 13, Pittsfield. Monday, 14, Lanesborough. Tuesday, 15, Ashfield. Wednesday, 16, Greenfield. Thursday, 17, do. Friday, 18, Montague. Tenth Sunday after Trinity, August 20, Northampton.

CONNECTICUT.

The corner stone of a new Church was laid on the 22d ult., at Bantam Falls, by the Rev. Truman Marsh and several other of the clergy assisting. It is expected that the Church will be ready for consecration early in the autumn.

NEW-YORK.

The Bishop of New York officiated in St. James' Church, City of New York, June the 18th, and confirmed *eleven* persons; and on the 25th, in St. Paul's Chapel, and admitted Jacob De La Montagne Moore to the Holy Order of Deacons.

At a meeting of the Standing Committee of the Diocese of New York, held on the 23d of June, the Rev. *Henry M. Beare*, Deacon, was recommended to the Bishop for Priests' Orders, and Messrs. *Charles Bancroft, Vandervoort Bruce, Samuel H. Cox, Benjamin Daniels, Robert B. Fairbairn, Fletcher J. Hawley, Archibald C. M'Elroy, Benjamin B. J. M'Master, Jacob De la Montagnie Moore, Edwin A. Nichols, Reuben Riley, Edward Selkirk*, and *Edgar P. Wadhams*, were in like manner recommended for Deacons' Orders, and Mr. *Samuel H. Norton*, was recommended to be received as a candidate for Orders.

And at a meeting of the Committee held on the 29th of June, Mr. *Arthur Carey* was duly recommended to the Bishop for Deacons' Orders.—*N. Y. Churchman.*

Twenty-second annual meeting of the Board of Trustees of the General Theological Seminary.

There are present the Bishops of New York, North Carolina, Ohio, and New Jersey, the Missionary Bishop, and the Bishops of Maryland, Delaware, and Massachusetts, and Clerical and Lay Trustees from the Diocese of Massachusetts, Vermont, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, and South Carolina.

The Rev. Robert B. Van Kleeck, and the Rev. Edward N. Mead, were elected members of the Board for the Diocese of New York, to fill vacancies occasioned by the death of Rev. David Butler, D. D., and the elevation of the Rev. Manton Eastburn, D. D., to the Episcopate of Massachusetts.

Horace Binney, jr. Esq. was elected a member for Pennsylvania, to fill the vacancy occasioned by the removal from that Diocese of John Read, Esq.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, July 9. Tompkinsville, *Richmond county*. Wednesday and Thursday, 12 and 13. St. Ann's Hall, Flushing, *Queens county*. 14, 15, St. Thomas' Hall, do. Fifth Sunday after Trinity, July 16, Little Neck. Ordination A. M. Confirmation P. M. 17, 18, St. Paul's College. Confirmation, Ordina. 19, 20, Astoria Female Institute, Astoria. Seventh Sunday after Trinity, 30, Kingston, *Ulster Co.* Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence Co.* Friday, 11, *Hudson*. 12, Athens, *Greene Co.* Ninth Sunday after Trinity, August 13, Catskill. Tuesday 15, Clermont, *Columbia Co.* 16, Redhook, *Dutchess Co.* 17, Ulster, *Ulster Co.* 18, Hyde Park, *Dutchess Co.* 19, Esopus, *Ulster Co.* Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess Co.* 21, Wappinger's Creek. 22, Marlborough, *Ulster Co.* St. Bartholomew the Apostle, Thursday, 24, Paterson, *Putnam Co.*, Ordina. A. M., Confir. P. M. Saturday, 26, Fishkill, *Dutchess county*. Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange county*. Tuesday, 29, Monticello, *Sullivan county*. Thursd., 31, Walden, *Orange county*, Ordina. A. M., Confir. P. M. Sept. 1, Goshen. Twelfth Sunday after Trinity, Sept. 3, A. M. Cold Spring, *Putnam county*, 4 P. M. Philipstown. Tuesd., 5, Peekskill, *Westchester county*. Thursd., 7, Sing Sing. 8, Tarrytown. 9, Greenburgh. Thirteenth Sunday after Trinity, Sept. 10, A. M. Yonkers, 4 P. M. Tuckahoe. Fourteenth Sunday, after Trinity, Sept. 17, Flatbush, *Kings county*. Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York*.

WESTERN NEW YORK.

Bishop DeLancey officiated in St. John's Church, Utica, Sunday the 25th ult., and in the morning instituted Rev. Wm. S. Walker into the Rectorship of the Church, and in the afternoon confirmed *twelve* persons.

BISHOP DE LANCEY'S APPOINTMENTS.

Sunday, July 9, St. Stephen's Olean, confir., 10½ A. M., 2 P. M. Tues., 11, St. John's, Ellicottville, confir., 10½ A. M., 2 P. M. Thurs., 13, St. Paul's Mayville, confir. 10½ A. M. Frid., 14, St. Peter's, Westfield, confir., 10½ A. M. Sun., July 16, Trinity, Fredonia, confir., 10½ A. M., 2 P. M. Mond., 17, St. Peter's, Forrestville confir., 10½ A. M. Tues., 18 La Grange, confirmation, 11 A. M. Thurs. 20, St. Paul's, Aurora, confir., 10½ A. M. Frid., 21, St. Paul's, Buffalo, ordination, 10 A. M. Do. do. Trinity, Buffalo, confir., 3 P. M. Satur., 22, Grace, Black Rock, confir., 10½ A. M. Sund., July 23, St. Paul's, Lewiston, 10½ A. M. 2 P. M. Mond, 24, Youngstown, 11 A. M. Tues., 25, Niagara Falls, 11 A. M.

DELAWARE.

We have received the Journal of the proceedings of the Convention of this diocese. The Convention met, May 31st, in St. Peter's Church, Smyrna, when eight Clergymen appeared to answer to their names and lay delegates from a number of parishes. From the Bishop's list it appears that *eleven* clergymen are canonically resident in the diocese. Bishop Lee seems to have been indefatigable in his efforts and labors to revive the Church committed to his care. He states in his address that he has made during the year four visitations to all the Churches in the diocese. He has travelled on Diocesan duty 2018 miles, and preached within the year 126 times; he has confirmed 74 upon sixteen occasions. He has admitted one person to Deacon's orders, and consecrated one Church. There are at present three candidates in the diocese for holy orders. Some of the Churches in his diocese that were supposed *dead*, begin to give evidence of vitality, and the Bishop thinks can be resuscitated to life and vigorous existence.

BISHOP LEE'S APPOINTMENTS.

Sunday, 4th after Trinity, 9th, St. Georges, A. M.—*Communion.* Do. do. Lewis, P. M. Monday 10th, do. Evening. Tuesday, 11th, Long Neck, P. M. Wednesday, 12th, St. George's, A. M. Do. do., Georgetown—Evening. Thursday, 13th, do., Convocation. Friday, 14th, Millsboro', P. M. and Evening. Saturday 15th, Dagsboro', A. M., Convocation. Sunday, 5th after Trinity, 16th, St. John's, Little Hill, A. M.—Confirmation. Do. do., Christ Church, Broad Creek, P. M. Do. do. Seaford, Evening. Monday, 17th, do., A. M.

OHIO.

On Wednesday, June 13th, Bishop McIlvaine held an ordination in Wooster, Ohio, when the Rev. J. Carpenter Smith, Rector of the Parish, was ordained Priest. The same day *six* persons received confirmation. On Thursday the 15th, the Bishop confirmed *thirty-five* persons in St. James' Church, Painesville.

SOUTH CAROLINA.

Bishop Gadsden May the 12th admitted the Rev. John H. Cornish, and June the 11th Rev. Francis B. Lee, Deacons, to the order of Priests.

FOREIGN.

TRACTARIANISM LEADS TO ROME.—Our last English papers state that the Rev. George Talbot, M. A., formerly of Balliol College, has resigned the living of Evercreech-cum-Chesterblade, Somerset, and joined the Church of Rome. This, it is said, is the *fifth* Tractarian member of the University of Oxford, who has turned Romanist since the conversion of the Rev. Mr. Sibthorp.

DR. PUSEY.—We find that our files of English papers confirm the report of Dr. Pusey's suspension for two years.

GENERAL.

From the Churchman.

BOARD OF MISSIONS.—In the Churchman of last week we gave the account of the proceedings of the Board on Wednesday, June 21st, the first day of its session. On Wednesday evening, after divine service by the Rev. Dr. Burroughs, the Annual Sermon was preached by the Rev. Dr. Dorr.

On *Thursday, June 22d*, at 9 o'clock, the morning service was read by the Rev. Dr. Milnor, and the holy communion was administered by the Bishops of New York, Missouri, Maryland, and Massachusetts. The Bishop of Ohio appeared and took his seat, making, with those enumerated as present on Wednesday, eight bishops of our Church who took part in the deliberations of the Board. After the minutes were read the Committee to whom was referred the joint report of the editors of the Spirit of Missions, made their report. In conformity with their recommendations, it was resolved, that the Spirit of Missions should be continued in its present form, and that the two Secretaries should, if they thought it advisable, take the editorship alternately. It was also resolved, that there should be printed on the cover of each number of the Spirit of Missions, a notice that the Board is not responsible for the opinions expressed therein by the editors, but only for the facts stated. One hundred dollars a year were appropriated towards furnishing a library of missionary works for the Committees.

In the afternoon, the report of the Committee to whom was referred the Annual Report of the Foreign Committee, was read by the Bishop of New Jersey, and the several resolutions proposed by them were taken up in order. It was resolved, that the Church ought to send Bishops to Africa and China, and that a correspondence with England should be commenced, in order that the Church of England and America might co-operate and not interfere with one another in sending Bishops to China. A Committee was appointed to take measures for the incorporation of the Board of Missions.

On Thursday evening, interesting addresses were delivered in Grace Church, by the Bishop of Ohio, the Rev. Dr. Henshaw, the Rev. Dr. Boone, and the Rev. Mr. Balch.

On *Friday morning, June 23d*, the Board met at 6 o'clock. The early session was chiefly occupied in discussing a resolution proposed by the Committee to whom was referred the report of the Foreign Committee, which recommended that the mission to Constantinople should be continued, and that the Rev. Mr. Southgate should be re-appointed the missionary. The Board adjourned at 8 o'clock, and met again at 9, when a Committee of Conference on the subject of the mission to Constantinople was appointed. This Committee reported a resolution, declaring that the action of the Foreign Committee on the subject of the mission to Constantinople was justifiable, and that the Rev. Mr. Southgate should be continued as the missionary there.

The Committee on the report of the Domestic Committee made their report, recommending for adoption a large number of resolutions. It was resolved to give $500 or less towards the support of Bishops of Dioceses considered as portions of the missionary field, when the salary of the Bishop is not more than $500, in consideration of the Bishop's superintending the missions of the Church in his Diocese. The employment of itinerating missionaries was recommended. A Committee of three Bishops was appointed to report a list of books, suitable for the libraries of missionaries, at the next annual meeting, and to devise measures for furnishing the missionaries with those libraries.

A Committee of three Bishops, two Presbyters, and two Laymen, was appointed to consider the scheme of Indian Missions, and to report at the next annual meeting. The several Diocesan Conventions are also to be notified that it is proposed to ask the appointment of a Bishop for the Indians at the next meeting of the General Convention. The Domestic Committee were directed to adopt measures for endowing the Indian Bishopric with $20,000. The Secretary of the Domestic Committee read a letter from the Bishop of Georgia, informing the Board that $500 a year towards the support of the Bishop of the Indians would be given in his Diocese.

A second memorial on the subject of some editorial remarks in the March number of the Spirit of Missions, was presented and read on Thursday morning. This Memorial gave rise to a long and animated discussion, which was terminated on Friday forenoon; when it was resolved, that as this Board deems itself entrusted only with the missionary work of the Church, and as it is not responsible for editorial remarks in the Spirit of Missions, it therefore does not consider the communications on the subject of the editorial remarks in the March No. of the Spirit of Missions as coming within the proper duty of the Board.

The Committee appointed on Wednesday to nominate a Secretary of the Foreign Committee, and to report on the expediency of allowing the Foreign Committee to fill the vacancy, reported on Thursday that the election of the Secretary should be referred to the Foreign Committee, and this report was adopted. On Friday some of the members considering that the Constitution required the Board at least to make an effort to elect the Secretary, moved the reconsideration of the subject. It was carried, and a Committee of nomination was appointed. This Committee reported two names, but without entering upon a ballot the election was indefinitely postponed by a vote of 17 to 15 on account of the lateness of the hour and the absence of several members. The Committee on the reduction of expenses, appointed last year, made a report recommending the reduction of the salaries of the Secretaries and Missionary Bishops. The Board, after refusing to reduce the salaries as recommended in the report, postponed indefinitely the whole subject.

The next Annual Meeting is to be held in St. John's Chapel, New York, on the Wednesday before the Annual Meeting of the Trustees of the General Theological Seminary.

At 2 o'clock on Friday, after the usual religious exercises, the Board adjourned. B.

Obituary.

Died, May 11th, at the residence of a friend in Clarke Co., Va., Mrs. FRANCES WILLIAMS, wife of Dr. James M. Williams.

If humble, retiring worth,—if fervent piety,—if simple-hearted trust in Christ—deserve memorial, it is deserved in the present case. Although not one of those whose excellence is appreciated at a glance, Mrs. W. was a Christian of no ordinary stamp,—one of the few who are most honored where most known. Her Christian life, passed for the most part in the shade of deep retirement, was a life of steady communion with God,—of humble devotion to the Saviour and of habitual communion with eternal things. Her death affords a new instance to be added to the many already given, of the sustaining power of the grace of Christ. Her summons to depart came suddenly. Though she had been long ill, strong expectations were entertained both by herself and by her friends, of early restoration to something like health. A rapid and unlooked-for change in her disease cut off this hope as in a moment, and she was told that she must prepare for an early death. She received the message with perfect composure; expressed her entire acquiescence in God's will, and quietly prepared for her approaching end. Her spirits rose with the occasion, and she became almost gay in her cheerfulness at the prospect of an early release from the sufferings and sins of earth. Though ties of peculiar tenderness, ties only lately formed, bound her to the world, she found no difficulty in relinquishing them all, in view of the stronger attractions of the celestial state. Christ's merits formed the anchor of her hope, and Christ's presence the object of her wishes. Her mind was much occupied in meditation on his precious work for the redemption of fallen man. Even after the power of speech had left her, her spirit dwelt on this delightful theme. Her countenance was for some time illuminated with an almost celestial radiance, and her eyes fixed as if gazing steadily on some object in the distance. Being asked what it was engaged her attention, she lifted her pale and almost lifeless hands, and made the expressive sign of the cross, intimating that it was the death of Christ for sinners which formed the subject of her contemplations and the source of her joy. Thus peacefully and happily she passed away, leaving to her friends the precious legacy of her Christian example, and to all the strong, clear testimony that faith in Christ can raise even his most timid and shrinking followers far above the fear of death.

Ecclesiastical Calendar.

FOURTH SUNDAY AFTER TRINITY.—July 9.
Proper Lessons for Morning Service, Gen. xxxvii. Acts xvi. Evening, Gen. xlv. Tit. ii. & iii. to v. 10.

FIFTH SUNDAY AFTER TRINITY.—July 16.
Proper Lessons for Morning Service, Gen. xlix. Acts xv. Evening, Gen. l. Heb. x.

SIXTH SUNDAY AFTER TRINITY.—July 23.
Proper Lessons for Morning Service, Exod. iii. Acts xvii. Evening, Exod. v. Heb. xi.

SEVENTH SUNDAY AFTER TRINITY.—July 30.
Proper Lessons for Morning Service, Exod. ix. Acts xx. Evening, Exod. x. Heb. xii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Piquea,	Sunday,	August 6th,	Morning
Leacock,	do.	do.	Afternoon
Paradise,		7th,	Morning
Pottstown,	Sunday,	13th,	Morning
Douglassville,	do.	do.	Afternoon
Phœnixville,	do.	do.	Evening
Yardleyville,	Sunday,	20th,	
New London X Roads,	Sunday,	27th,	Morning
West Marlboro',	do.	do.	Afternoon

GRACE CHURCH.

Service in this Church on Sunday next at 10 in the forenoon, and at 4 in the afternoon. Night service is suspended until September.

NASHOTAH MISSION.

The attention of the friends of the Church is requested to a collection now making for the benefit of the Nashotah Mission in Wisconsin Territory. The Missionary's need any clothing, of either a winter or summer texture, no matter how coarse or of what color, no matter how small the pieces should be, but such as could be worked up for the clothing of our students by the Prairie Village Sewing Society, which is ready to make up all our clothing.

Any articles directed to the care of Mr. William Musgrave, and sent to No. 175 Market street, will be forwarded to the station.

NOTICE.

A meeting of the Society of the Theological Seminary of Virginia, will be held at the Seminary, on Wednesday the 12th July, at 11 o'clock A. M.

BENJ. H. BEAN, Rec. Secretary.

ACKNOWLEDGMENTS.

GOOD EXAMPLES.

The Episcopal Female Tract Society gratefully acknowledge the receipt of *five dollars* from the Church of the Evangelists, by the Rev. Mr. Quinan. No Church is more liberal, in proportion to its means, or evinces more interest in the Society, by purchasing tracts for their Sunday schools from this Mission Church. They set a good example to the community of paying their debts: as they were gratuitously supplied, for several years, with as many tracts as they desired for the congregation and for distribution.

They are much indebted to Mr. P. S. C. Hale for forwarding them *six dollars and fifty cts.*, from St. Mark's Church, Lewistown, by Mr. Z. Locke.

They are much obliged to their kind friend, Mr. Newbold, for procuring them an appropriation of *forty dollars*, from St. Philip's Church, which they received in a check enclosed in a courteous note from the Warden, Mr. J. Cornish. $51 50.

FOR KENYON COLLEGE.

From Mrs. Andrew Robins, Berlin, Md.	$ 5 00
Lt. J. H. Simpson, U. S. A.	5 00
"One who would give more,"	2 00
Previously acknowledged,	484 41
	$496 41

WILLIAM STAVELY & Co.

The Treasurer of the Female Prayer-book Society gratefully acknowledges the receipt of eighty dollars from St. Peter's Church, Philadelphia; of six dollars and 50 cents from St. Mark's Church, Lewistown, Pennsylvania, and of five dollars from a Gentleman of Lexington, Kentucky, by Mrs. Lathrop.

OLD HUMPHREY'S WALKS IN LONDON.

JUST published—Old Humphrey's Walks in London and its Neighbourhood, by the Author of "Old Humphrey's Observations," "Addresses," "Thoughts for the Thoughtful," &c. &c.

Recall thy wandering gaze from distant lands,
And gaze where London's goodly city stands.

For sale by EDWARD C. BIDDLE,
July 8. No. 6 South 5th st.

EPISCOPAL BOOK STORE.

GEORGE S. APPLETON, No. 148 Chestnut street Philadelphia.

Respectfully informs the Literary Public, that in addition to his regular miscellaneous book business, he has established a Branch in London for the importation of European Books. Among the great variety of publications abroad comparatively few reach this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and by the rapid communication of steamers the book is at hand in a few weeks.

Books for Incorporated Institutions imported free of duty.

By reason of the small commission of ten per cent on the cost of importation, he will be obliged to ask in all cases the probable cost in advance; he trusts however, that this objection will be obviated by the cheapness and speedy arrival of the books.

G. S. A. has, in addition to this branch in London, an Agent in Lepsic for the supply of all orders for books published throughout Germany—also in Brussels, Paris, Florence and Madrid; so that he is prepared to execute with great fidelity and promptness, all orders intrusted to his care from any portion of the Continental Book market.

July 8.

NOW READY—DEFENCE OF THE COVENANTRY.

A Defence of the Presbyterians of Scotland from the misrepresentations of Sir Walter Scott, being a Review of the Tales of My Landlord, by Thomas McCrie, D. D., author of the History of the Reformation in Spain and Italy, &c. &c., price 25 cts.

JAS. M. CAMPBELL & CO.
July 1. 98 Chestnut st., up stairs.

HOVER'S INK.

WHEREVER tried, corroborates the fact that it is superior to any that can be had.

From the New York Sun.

"The Ink manufactured by Mr. J. E. Hover of Philadelphia, is an excellent article. It is a great help to rapid penmanship."

From the New York American.

"Hover's Ink, made, we perceive, in Philadelphia, is a great comfort to Editors, and we suspect even greater to Compositors, seeing that its fluidity leaves no excuse for bad or blurred writing—the great foes of type setters.

It is really quite a pleasure to write with such Ink, especially with a good steel pen, for which mainly it is prepared."

For sale by JOSEPH E. HOVER,
Manufacturer,
No. 105 North Third street, 6 doors below Race street, east side, Philadelphia.

Also for sale at my Agent's, G. F. Nesbitt, corner Wall and Water sts., New York.

July 1.

NOW READY,

THE July number of the Eclectic Museum, edited by Professor J. H. Agnew—published by E. Littell.

CONTENTS.

Plate—Columbus in sight of Land—engraved by Mr. Sartain, from a painting by J. M. Turner—illustrated by a critical article on the painter, and by selections from Rogers and Irving.

Memoirs of the Courts of England—Edin. Review.
Atmospheric Steam Engine—Athenæum.
Pleasant Memoirs of Pleasant Lands—Tait's Mag.
Imaginary Conversations—Blackwood's Magazine.
Reminiscences of men and things—Frazer's Mag.
Gaspard's Memoirs—Dublin University Mag.
Government Education Measure—Spectator.
The Mammoth—Chambers' Edinburg Journal.
Anecdotes of Shetland Life—Do. do.
Pews—Chambers' Edinburg Journal.
Oxford Tractarian School—Edinburg Review.
Cleverness—Chambers' Edinburg Journal.
The Press and the Age in translation—Viertaljahr's Schrift.
Residence of the Laplanders—Edinburg New Philosophical Journal.
Observations on Moser's Discovery—Athenæum.
Punch's Oxalan—Charivari.
Jane Returns—Dublin University Magazine.
Keeping Secrets—New Monthly Magazine.
☞ See the work for further contents, &c.
Subscribers and agents supplied at the publication office, No. 168 Chestnut street.

July 8.

VALUABLE BOOKS.

PUBLISHED and for sale on the most favorable terms by J. WHETHAM & SON, 144 Chestnut st., opposite the theatre—

The Preacher or Sketches of nearly 400 Original Sermons: chiefly selected from the manuscripts of two eminent Divines of the last century, for the use of Lay Preachers and Young Ministers. To which is prefixed a familiar Essay on the Composition of a Sermon. In 2 vols. 8vo.

Outlines of a History of the Court of Rome and the Temporal Power of the Popes: translated from the French of M. Daunou. 1 vol. 12mo.

☞ This book contains interesting and profitable instruction to all classes of persons. The general student of history, if he should find nothing in it absolutely new to him, will have his recollection refreshed upon a very important subject.

Those who do not already possess the information which this book contains will find it a very useful compendium.

July 8.

EPISCOPAL BOOK STORE.

PRACTICAL Reflections on the Second Advent, by Rev. Hugh White, Curate of St. Mary's Parish, author of Meditations on Prayer, &c., from the 6th Dublin edition. 1 vol. 12mo.

The Family in Bethany, edited by Hugh White.
Old Humphrey's Thoughts for the Thoughtful.
The True Catholic no Romanist.
Hay on Baptism.
The Table of the Lord, by Caroline Fry.
Sismondi's History of the Crusades against the Albigenses.

H. HOOKER,
178 Chestnut st., opposite the Masonic Hall.
June 17.

MONEY RECEIVED FOR THE RECORDER.

J. R. Thompson, New River, La.	$ 2 50
Capt. C. C. Randolph, Warrenton, Va.	5 00
Miss Margaret C. Peyton, Salem, Va.	2 50
Thomas M. Ambler, Farrowsville, Va.	2 50
Mrs. Elizabeth Nichols, Chestertown, Md.	2 50
Samuel Covington, do.	2 50
Wm. M. Groff, Swedesborough, N. J.	2 50
Mrs. Ann P. White, Princeton, N. J.	2 50
Charles Blakeslee, Paris, N. Y. (to July 1844)	5 00
Mrs. Frances Iddile, Bruceton, Va.	10 00
Peyton R. Key, Washington, Ky. (to Feb. 1845)	10 00
Tuscaloosa, Ala.—Mrs. C. M. Elias, Mrs. R. F. Randolph, Dr. S. J. Leach, Edward F. Comegys, each $2 50,	10 00
Mrs. Dr. Thornton, Moorestown, N. J.	7 50
Capt. S. Casey, U. S. A., Buffalo, N. Y.	6 00
Mrs. Mary Harris, Bloomsburg, Pa.	2 50
Dr. Thomas Means, Beaufort, S. C. (to Aug. 1844)	10 00
Christian Wurtele, Esq. Quebec, L. C. (to April 1844)	9 00
John H. Bassett, Oakland College, Mi.	2 50
William Lees, Agent.	20 00
Thomas F. Kilbourn, Greenville, O.	2 50
Miss Sally Harris, Centreville, Md. (to April 1843)	5 50
Rev. Henry Brown, do. (to Oct. 1841)	2 00
Mrs. Ann Nichols, Queenstown, Md. (to April 1843)	2 50
Mrs. Margaret Wallace, Rapid Ann, Va.	2 50
Dr. Wm. F. Banks, Madison C. H., Va.	2 50
Wm. C. Cozzens, Newport, R. I.	2 50
Dr. F. Taylor, Natchez, Mi.	2 50
James R. Caldwell, Comstock, Mich.	2 50
William Reed, Moorefield, Va.	2 50
	$142 50

Poetry.

For the Episcopal Recorder.

ON DEATH.

Pale messenger! I dread thee not!
I see no horrors in the lot
Of him thou bearest home!
Thy spectral form,—thy brow severe,
Affright me not; nor sad, nor drear
Seems thy abode, the tomb.

But like an angel shining, bright
Thou comest, robed in raiment white,
And deck'd with fadeless flow'rs;
A dazzling crown is in thy hand,
And round thee waits a brilliant band,
From the celestial bow'rs!

'Tis true, thou bid'st me leave on earth,
Friends, who are bound to me by birth,
And many kindred ties;
And some, who from my childhood's day,
I've cherish'd with the pow'rful sway
Of love, that never dies.

But these pechance, e'en now forget
My deep affection, since we met,
And other friends have found;
And summer gay, and summer sky,
Will miss me not—when I shall lie
Beneath the cold, cold ground.

But thou! death-spirit, will me bear,
From this low earth, to upper air,
And to the heavenly clime,
Where blight is not, and night unknown,
Where mortal changes never come,
Nor weary hours of time.

There, in those regions fair and sweet,
Shall I, the lov'd ones fondly meet,
Whom I have mourn'd so oft;
There angel faces shining bright,
Beam on me, from the land of light,
As I now gaze aloft.

No storms shall gather o'er my head!
No roses wither as I tread,
Or pierce me with their thorn!
But day eternal, there shall shine,
And plants undying, bloom divine,
When I to heaven am borne!

Then shall I ever at his feet,
With endless songs and praises sweet,
Adore Him on His throne,
Who took me from the arms of death!
Who caught my last, my dying breath!
Jesus, my God alone!

West River, May 22. J. G. C.

THE LOST FOUND.

The touching story below from the Rochester, N. Y. Democrat, is well fitted to arouse and sustain a universal enthusiasm in the Temperance reform:—

We had frequently observed a heart-broken looking lad pass by with a gallon oil-can in his hand. His tattered garments and his melancholy face were well calculated to excite observation and pity. It was but too evident that the vessel which he carried had been diverted from its legitimate use, and that it was now used, not as an oil-can, but as a *whiskey-jug*. Having seen him pass twice in one day with his ever-present can, we had the curiosity to accost him, and did so, by inquiring his residence.

"I live," said he, "five miles from the city, on the ——— road."

"You have been to the city once before to-day, have you not?"

"Yes, sir, I came down in the morning: but I couldn't get what I was sent for, and I had to come back again."

"What was you sent for, my lad? It must be something very important to make it necessary for you to walk twenty miles in this storm."

"Why, Sir, it was whiskey that I was sent for. Father had no money, and he sent me to Mr. ——'s to get trusted; but he wouldn't trust any more, so I had to go home without the whiskey; but father sent me back again."

"How do you expect to get it now, when you could not get it in the morning?"

"Why, Sir, I have brought a pair of shoes, which sister sent mother. Mr. —— will give whiskey for them. *He has got two or three pairs of mother's shoes now.*"

"Do you like to carry whiskey home, my boy?"

"Oh, no, Sir, for it makes us all so unhappy; but I can't help it."

We took the responsibility of advising the boy not to fulfil his errand, and returned home with him. The family, we found, consisted of husband, wife, and four children; the eldest (the boy) was not more than ten years of age, while the youngest was an infant of a few months. It was a cold, blustering day. The north wind blew harshly, and came roughly, and unbidden, through the numberless crevices of the poor man's hovel. A few black embers occupied the fire-place, around which were huddled the half-naked children, and the wo-stricken mother and wife. Her face was haggard—her eyes were sunken—her hair dishevelled—her clothes tattered, and very unclean.

She was sitting upon an old broken chair, and was mechanically swinging to and fro, as if endeavoring to quiet her infant, which moaned pitifully in its mother's arms. It had been sick from its birth, and it was now seemingly struggling to free itself from the harsh world into which it had but a few months previous been ushered. There was no tear in the eye of the mother as she gazed on the expiring babe. The fountain had been, long before, dried up by the internal fires which alcohol had kindled and fed. Yet she was the picture of despair; and we could not but fancy, as she sat thus, that her mind was wandering back to the happy past—the days of her infancy and girlhood, and her early home.—Poor thing! She had given her affections and her hand to a man who had taken the first steps in intemperance. She had left home full of buoyant hopes—hopes never to be realized—to spend a life of misery with a sot. Broken-hearted, cast out from the society of her former friends—frowned upon by the "good society" humane—spoken of as the miserable wife of a drunkard—with no hand to help, no heart to pity, she very soon became a tipler and a drunkard herself.

By the side of this wo-smitten mother was kneeling a little girl of five or six years, down whose sallow cheeks tears were coursing, and who, ever and anon, exclaimed, "Poor little Willie, must you die? Oh, mother, must Willie die?"—And then kissing the clammy sweat from little Willie's brow, covered her face with her apron and wept.

In the opposite corner of the chimney, and among the ashes which covered the hearth, sat a boy of about seven years, dragging from the half-dead embers a potato, which he broke open, with the remark, "Mother, give this to little Willie. Maybe he's hungry. I'm hungry, too, and so is sister, but Willie's sick.—Give him this potato, Mother.

"No, poor boy!" said the mother.—"Willie will never be hungry again. *He will soon be dead.*"

This remark drew all the children around the mother and the dying child.—The father was sitting upon what was intended for a bedstead, without hat, shoes, or coat, with his hands thrust into his pockets, apparently indifferent to all that was passing around him. His head was resting upon his breast, and his blurred eyes were fastened upon the floor, as if he were afraid to look up to the sorrowing group who were watching the countenance of the dying infant.

There was a moment of silence. Not a sound was heard. Even the sobs of the little girl had ceased. Death was crossing the hovel's threshold. The very respiration of the household seemed suspended; when a slight shivering of the limbs of the infant, and a shriek from the half conscious mother, told all that the vital spark had fled.

For the first time the father moved.—Slowly advancing to where his wife was sitting, with quivering lips he whispered—"Is Willie dead?"

"Yes, James, the poor babe is dead!" was the choaking reply of the mother, who still sat, as at first, gazing upon the face of her little one.

Without uttering another word, the long brutalized father left the house, muttering as he left, "My God, how long?"

At this moment a kind-hearted lady came in, who had heard, but a few moments before, of the dangerous illness of the child. She had brought with her some medicine; but her visit was too late. The gentle spirit of the babe had fled, and there remained for her but to comfort the living. This she did, while we followed the father. We related to him the circumstances which had led us to his house, and briefly spoke of the misery which inevitably follows in the wake of intemperance.

"I know it, Sir," said he, "I have long known it. I have not always been what you now see me. Alcohol and my appetite have brought me to this depth of degradation."

"Why not master that appetite? You have the power. Thousands have proved it."

"Sir, I believe it. I have seen others as far reduced as myself, restored and made happy; but you are the first who has ever spoken to me on the subject, and I had too strong a passion for liquor to think of a reformation myself."

"Well, will you now make the effort?"

"I will. It has occupied my thoughts during the whole morning; and now in the presence of Almighty God, I covenant never again to touch the accursed thing which has ruined me, and made beggars of my family."

Happy enough to hear his manly resolution, we returned to the house with him—in due time we made the fact known to his wife—and producing a pledge, *the whole family signed it upon the table which held the body of their dead brother.*

The scene was an affecting one.

* * * *

Two years had passed, when the incident was recalled to our mind by a shake of the hand by a gentleman who was returning west with a stock of dry goods, which he had just purchased in New York. *It was the man who signed the temperance pledge by the body of his dead child.*

From the Richmond Christian Advocate.

MEDITATIONS AT NIGHT.

'Twas past three o'clock; all nature was hushed in silence. The busy sons of men had ceased from their labors and were taking their wonted rest in sleep. No voice of the nightingale, like the music of distant minstrels saluting the return of a memorable day, fell in sweetest notes on the ear of him, who was musing on the glory that encircled him, while faith plighted her wings, and love, the fire of the soul, was well-nigh fanned into a flame. The lesser warblers that chant in solitude their bouyant hour, perchance, beholding the beauty of the night were wont to celebrate its glory by silently adoring, or they may have required a loftier strain than nature had given them, to blend in unison their soft music with the glory and grandeur which were reflected on earth. No autumnal leaf "gently fell rustling to the ground to bid man think on his end," and warn the contemplative mind that its revery was not eternal. The gentle zephyrs themselves seemed enchanted, or were unwilling to disturb the heavenly silence by their murmurs. They brought not upon their breath the fragrance of sweetest flowers as an offering of incense to purify the atmosphere—nature needed it not, she breathed life from her own original purity The roaring of no distant cataract, like muttering thunder from afar, was heard; no watery plain whitened o'er with waving masts, was seen; nor did silvery streams with placid face, like faithful mirrors, reflect the bright shining of the heavenly host. No lofty mountain, like a monument of glory, was seen in the dim distance to lift its snow-capped head to heaven, while the rays of the moon seemed in sportive play with its cragged peaks. None of these broke in upon the contemplation to tie it down to this lower world. The mind was dwelling on brighter, more ennobling scenes. It beheld the Queen of night, in more than usual brightness with her retinue of shining hosts, walking forth in majesty her milky way through the heavens. Earth seemed enchanted with her radiance, and, silently, was tributary to her praise. The dew-drops pendant from the tender sprigs of grass, as if they alone were worthy, reflected her glory. But the contemplative mind rested not upon these, they were not only the medium through which it was to be conducted to still a grander scene—a scene too bright for man to gaze upon with the natural eye—a scene that can be looked upon only by the eye of faith and attracts the mind alone. The mind dwelt on this thought—this the glory that constituted its contemplation and wafted its powers from earth to heaven, while rapt in things sublime and bright. If this glory of the moon be but the reflective rays of the shining of the sun, whose brightest rays can be seen but at an immense distance, what must be the glory of that Eternal Power which regulates and directs the course of the sun, and which we worship as our Father? What must be the glory of that world from which the sun borrows its splendor, and where there is no need of sun nor moon, for the Lord God himself is the light thereof? What the glory of that eternal throne which rests upon truth and justice though it may be surrounded by clouds and darkness? What mind can imagine the brightness and majesty of that scene which will be exhibited to the enraptured vision of man immortal made, when the veil shall be taken away and the rays of the Sun of Righteousness shall dispel the clouds which girt the throne of Omnipotence, and the day of eternity dawning on man, shall disclose to him the secret counsels of the Most High? Who can portray to the mind, the impressiveness of that scene which will be held in the reflection of the glory of the upper world by the living waters of that stream, which flows from the throne of God and makes glad the City of the New Jerusalem, on whose bank stands, in commanding view, the tree of life, whose leaves are for the healing of the nations? "O God what is man that thou art mindful of him or the Son of man that Thou visitedst him?"

A PLEA FOR THE BIRDS.

The article below should have appeared at an earlier period in the season, although it is not now out of place. How strikingly do the facts here stated show, that God has made nothing in vain:—

As the season is at hand when the birds begin their labors in our fields and gardens, it becomes their friends to interpose for their protection from the wanton persecution which pursues them as regularly as they make their appearance. No fact in natural history is more certain than their really useful services —tho' we are not prepared to admit this to be their only or their highest claim to our regard. It has been ascertained by various and careful experiments that they protect our choicest fruits from the ravages of the insect tribes. That they are sometimes mischievous in the autumn is not denied, but the little harm they do in the fulness of the year is more than compensated by the destructive havoc they make amongst the insects and vermin of the spring. The quantity of grubs destroyed by crows, and of caterpillars and their grubs by the various small birds, is immense. Other tribes of birds which feed on the wing, as swallows, martins, &c. destroy millions of winged insects, which would otherwise infest the air, and become insupportably troublesome. Even the titmouse and bulfinch, usually supposed to be so mischievous in gardens, have actually been proved only to destroy buds which contain a destructive insect. Ornithologists have of late determined these facts.

An English paper tells us that some of the large farmers in Devonshire, under a strong prejudice, determined, a few summers ago, to try the result of offering a large reward for the heads of crows; but the issue proved destructive to the farms, for nearly the whole of the crops failed for three succeeding years, and they have since been forced to import birds to restock their farms. We add a few other facts collected from experience:

"Every Crow requires at least one pound of food a week, and nine-tenths of their food consists of worms and insects; one hundred Crows then in one season destroy four thousand seven hundred and eighty pounds of worms, insects, and larvæ: from this fact some slight idea may be formed of the benefit of this much persecuted bird of the farmer."—*Magazine of Natural History.*

The Blackbird destroys a great number of Grubs, &c.—"Last August, I observed eight or ten blackbirds busily engaged in the grass plain in front of my house, and the grass where they were, seemed dying, as was hinted, from their mischievous operations—and the gun was suggested as the remedy. Suspecting the object of the bird's search, I turned up a piece of turf with the spade, and found it literally swarming with grubs of various sizes. I need not say that they were allowed to pursue their game undisturbed, and that the grass plot soon regained its verdure. This is another instance of the utility of preserving birds on farms, and in orchards and gardens."—*Ib.*

* * At the season, to repay the gardener for the tithe of his crop, their natural due, they fail not to assist in ridding his trees of more deadly enemies which infest them, and the small caterpillars, beetles, and various insects now constitute their only food—and for hours at a time they may be seen feeding on the all-despoiling canker-worm which infests our apple trees and elms."—*Nuttal's Ornithology.*

The Boblincoln is perhaps next to the Cedar bird or Canada Robin, the greatest destroyer of the canker worm. Building her nest and rearing her young under the apple trees, as this bird often does, she requires an immense number for their subsistence just at the time that they are most destructive. I have observed one of these birds," says a neighbor, "go round the limb of an apple tree in a spiral direction, and destroy in this way every worm on the tree in an incredible short time. No man," added he, "can calculate the value of birds on a farm. I have no doubt but that they save me equal to the labor of one man for the season beside preserving my trees from destruction."

Birds, then, not excepting hawks and owls, are vastly more useful than injurious to man. None of them should, under any pretence, be destroyed.

A TOWN ON A TREE.

"My attention was arrested by a beautiful and gigantic tree, standing in a defile leading into an extensive wooded ravine, between a high range of mountains. Seeing individuals employed on the ground under its shade, and the conical points of what looked like houses in miniature, protruding through its evergreen foliage, I proceeded thither and found that the tree was inhabited by several families of Barkones, the aborigines of the country. I ascended by the notched trunk and found, to my amazement, no less than seventeen of these ærial abodes, and three others unfinished. On reaching the topmost hut, about thirty feet from the ground, I entered and sat down. Its only furniture was the hay which covered the floor, a spear, a spoon, and a bowl full of locusts. Not having eaten any thing that day, and from the novelty of my situation, and wishing to return immediately to the wagons, I asked a woman who sat at the door with a babe at her breast, permission to eat. This she soon granted with pleasure, and soon brought me more in a powdered state. Several more females came from the neighboring roosts, stepped from branch to branch, to see the stranger, who was to them as great a curiosity as the tree was to him. I visited the different abodes, which were on several branches. The structure of these houses was very simple. An oblong scaffold, about seven feet wide, is formed of straight sticks. On one end of this platform a small cone is formed, also of straight sticks, and thatched with grass. A person can nearly stand upright in it; the diameter of the floor is about six feet. The house stands on the oblong, so as to leave a little square space before the door. On the day previous, I had passed several villages some containing forty houses, all built on poles, about seven or eight feet from the ground, in the form of a circle; the ascent and descent is by a knotty branch of a tree placed in front of the house. In the centre of the circle, there is always a heap of bones of game they have killed. Such were the domiciles of the impoverished thousands of the aborigines of the country, who, having been scattered and peeled by Moselekatse, had neither herd nor stall, but subsisted on locusts, roots, and the chase. They adopted this mode of architecture to escape the lions which abounded in the country. During the day the families descended to the shade to dress their daily food.

[*Moffat's South Africa.*

LIFE OF JESUS CHRIST.

The whole life of Jesus Christ was one continued exercise of the most astonishing humility. He was born of indigent parents, he passed thirty years in obscurity, and when he pleased to manifest himself to the public, he did it in a manner so repugnant to the ideas of worldy state and grandeur, as to give the fullest conviction of their emptiness and insignificance. He never sought his own glory. He forbade his miracles to be mentioned, and when the people, whom he had fed by an exertion of his power, were for making him their king, he retired privately to a mountain, to avoid their well-meant but mistaken importunity. Such was his disengagement from riches, that he loved poverty: such his disengagements from honours, that he sought humiliations: such his disengagements from pleasure, that he longed for sufferings; with reason then did he reproach the Jews with their resistance to his sacred mission, for a sanctity so extraordinary, evinced, beyond a doubt, that it was derived from God. The teacher of their forefathers, and such, in an inferior degree, is the character of those, whom the Almighty still chooses for his ministers to men.

Children's Friend.

ROBIN RED-BREAST'S NEST.

I know of no other bird that will build its nest in such strange places. When it makes its nest in the open air, it is constructed of moss, dry grass, and dead leaves; and it is generally placed on a bank, sheltered by a low hedge, or a thick bush, or in a hole in a wall, covered with ivy. As to the strange places in which it builds, sometimes, I must tell you of a pair, near Manchester, that built in a saw-pit, were the female sat and hatched her young, though two men were sawing timber in the pit every day, close to her. Another pair built under a horse in a child's cart, which had been hung up against the wall in a lumber-room; another in the folds of a curtain; and another under a large Bible, in the pulpit of a church. But the strangest of all, was what happened to a friend of ours in Ireland:—

Our friend had a museum of stuffed birds and beasts, to which it was necessary to admit the air every day; and he was very much annoyed to find, that, every time the window was opened, a pair of robins flew into the room, and all about it, as if they were looking for a place to build a nest. The robins were repeatedly driven out; but as they returned as repeatedly, and as our friend could not spare time to stay all day to watch them, he removed some of the most fearful looking creatures in his museum to the window, hoping to frighten the robins away. For this purpose he placed an alligator, with open jaws and frightful rows of teeth, on one side, and an equally terrific-looking shark on the other, while in the middle stared a very fierce-looking tiger. When our friend had completed his barricade, he could not help looking with some satisfaction at his work. "The robins will suppose these creatures are alive," thought he, "and it must be a bold bird, indeed, that will venture to pass by them."

Thus satisfied, our friend left the room with the window open, and did not return to it for several days, and when he did, what do you think he saw? The female robin's bright eyes peeping at him, through the space between the alligator's teeth; for she had built her nest in the fearful creature's mouth! Our friend, though very much provoked, could not help laughing; and he was so much amused with the ingenious manner in which the robin had contrived to obtain her end, that he suffered her to hatch her eggs and rear her young, without attempting to disturb her.

THE REASON WHY.

BY MRS. SIGOURNEY.

I saw a little girl
With half uncovered form,
And wondered why she wandered thus
Amid the winter storm.
They said her mother drank of that
Which took her sense away,
And so she let her children go
Hungry and cold all day.

I saw them lead a man
To prison for his crime,
Where solitude and punishment,
And toil divide the time.
And as they forced him through its gate
Unwillingly along,
They told 'twas intemperance
That made him do the wrong.

I saw a woman weep
As if her heart would break;
They said her husband drank too much
Of what he should not take.
I saw an unfrequented mound,
Where weeds and brambles wave,
They said no tear had fallen there,
It was a drunkard's grave.

They said these was not all
The risks intemperance run,
For there was danger lest the soul
Be evermore undone.
Since water then is pure and sweet,
And beautiful to see,
And since it cannot do us harm,
It is the drink for me.

LOVE OF CHRIST.

It is deep as the grave in which he lay; high as the heaven to which he ascended; ancient as eternity; and lasting as the interests of your immortal soul.—*Waugh.*

AWFUL DEATH OF AN INFIDEL.

As the Rev. Mr. ——, a minister in Manchester, was going to a Sunday school, he was met by a man, who inquired, with much anxiety, whether he was a minister. On being told that he was, "O, sir," said he, "will you be so kind as to go and see a poor man who is just dying, quite in despair!"

The minister said, "I am going to a Sunday school; will it not do if I go and see him to-morrow?"

"O, no!" replied the man, "he will be dead before to-morrow."

The minister therefore instantly complied with his request, and went. When he entered the room, the wretched man, in the agonies of death, cried out that he was undone for ever,—that there was no hope for him.

At that moment four of his companions came in. When he saw them he burst forth into a dreadful rage, and uttered such dreadful oaths and curses against them, as the authors of all his misery, that they instantly left the room, seemingly in surprise and terror. When they were gone the minister began to talk to him, and repeated some suitable passages of Scripture.

"That book," cried the dying man, "might have done for me now, but I have burned it!"

The good minister knowing the power of prayer, and that many a sinner had found forgiveness even at the eleventh hour, urged him to pray.

Instantly he cried out, in accents most dreadful, "I can't pray, and I won't pray!" He then turned his head on his pillow and expired.—*(London) Weekly Visitor.*

TO CHRISTIAN READERS.

THE Biblical Cabinet, Nos. 1, 2 and 3, containing Neander's History of the Christian Religion during the first three centuries. Price per No. 25 cts.

Also, Nos. 6 and 7 of the Select Library of Religious Literature, containing Llorente's History of the Inquisition. Price per No. 15 cts.

JAMES M. CAMPBELL & CO.,
June 17. 98 Chestnut st., up stairs.

NEW PUBLICATIONS.

BICKERSTETH on the Lord's Supper, new edition—Father Clement, by Grace Kennedy, Authoress of Dunallan, &c. &c.—The Family of Bethany, from the French of L. Bonnet—Thirza, or the Attractive Power of the Cross—True Catholic no Romanist, by the Rev. W. H. Odenheimer—The Portion of the Soul, Rev. H. Hooker.

Just received and for sale by
JAMES K. SIMON,
June 24. 5th st., above Spruce.

GREAT REDUCTION.

FOX'S Book of Martyrs, the handsomest edition now in print, bound in cloth, with 32 engravings,—price only $1 50. Editions much inferior to this beautiful one, formerly sold at $2 50.

JAS. M. CAMPBELL & CO.
July 1. 98 Chestnut st., up stairs.

NEW PUBLICATIONS.

WALKS in London and its Neighborhood, by Old Humphrey.

Father Clement, a Roman Catholic Story, by Grace Kennedy, Author of Dunallan, &c. &c.

The Family of Bethany, by L. Bonnet.

Bickersteth on the Lord's Supper, a new and improved edition. For sale by
JAMES K. SIMON,
July 1. 5th st., above Spruce.

NEW BOOKS.

THE Remains of the Rev. James Marsh, D. D., late President, and Professor of Moral and Intellectual Philosophy in the University of Vermont, with a Memoir of his Life.

Also,—A Compendious Ecclesiastical History from the Earliest Period to the Present Time, by the Rev. William Palmer, M. A., of Worcester College, Oxford, with a Preface and Notes, by an American Editor.

Also,—Millenarianism Defended,—a reply to Professor Stuart's "Strictures on the Rev. G. Duffield's recent work on the second coming of Christ," by George Duffield, Pastor First Presbyterian Church, Detroit.

The Poetry of Home and School, selected by the Author of the "Theory of Teaching," and "Edward's first Lessons in Grammar."

And, Precept upon Precept, or a second series of the Earliest Religious Instruction the Infant Mind is capable of receiving, with verses illustrative of the subjects, by the Author of "Peep of Day," "Line upon Line," &c.

Just received and for sale by H. HOOKER.
No. 178 Chestnut st., opposite the Masonic Hall.
July 1.

BIBLICAL CABINET.

NOW ready, No. 4 of the Biblical Cabinet, being a continuation of Neander's History of the Christian Religion during the first three Centuries. This book will be completed in the next number.

JAS. M. CAMPBELL & CO.,
July 1. 98 Chestnut st., up stairs.

CHEAP ORGANS.

AN Organ with the following stops—open Diapason—Stop Diapason—Dulciana—Flute—Principal—Fifteenth—Alarm—compass from G G to F in alt,—built about two years, in perfect order and warranted a very superior instrument, for sale low.

It can be seen at the Organ Manufactory of H. KNAUFF, No. 212 North Fifth st.

May 13—t aug. 1.

From the Weekly Messenger of the Ref. Church.

HOVER'S PERMANENT MARKING INK.—We have had occasion to use some of this Ink lately; and we are so well pleased with it, and consider it so admirably adapted for the purpose for which it is designed, that we believe it due to the public, as well as to himself, to express our unqualified approbation of it. Instead of two preparations, as heretofore, you have but one small bottle with the fluid ready for use, just as the common writing Ink. It flows with equal readiness from the pen as the best kind of writing Ink, and without spreading. It is just what will please the ladies who wish to mark linens, silks, or any kind of woven fabrics, and we cannot doubt, but that Mr. Hover's Permanent Marking Ink will meet with as much favor as his excellent Writing Ink.

For sale No. 105 North Third st., 6 doors below Race, East side, Philad. by JOSEPH E. HOVER.
Manufacturer.

HENRY'S COMMENTARY.

BARRINGTON & HASWELL, 293 Market st., have published a new edition of "Henry's Exposition of the Old and New Testament," 6 vols. super royal 8vo.

From numerous testimonials of the high character of the work, we select the following:—

The Rev. Edward Bickersteth says, "There is in Matthew Henry a glow of love, a full exhibition of the sense, a happy reference to the passage expounded, and a lively cheerfulness which will ever make his work popular, useful and indispensable."

Dr. Doddridge says—"Henry is perhaps the only commentator so large that deserves to be entirely and attentively read through. The remarkable passages I think, should be remarked. There is much to be learned from this work in a speculative, and still more in a practical way."

Dr. Edward Williams says—"It is an incomparable work and too well known to need a discriminating character."

The Rev. Thomas Hartwell Horne, in his valuable introduction to the Study of the Scriptures, says, that its high and generally known value is so just and extensive, that it needs no recommendation.

The Rev. Adam Clarke, the Commentator, says—"The Rev. Matthew Henry, a very eminent dissenting minister, is author of a very extensive Commentary on the Old and New Testaments, and one of the most popular works of the kind ever published. It is always orthodox, generally judicious, and truly pious and practical."

Extract of a letter from the Rev. Francis Wayland, D. D., President of Brown University.

"I know of no work of the kind in any language which combines more sound good sense with fervent and deep-toned piety."

PRICE.—In good and substantial sheep binding, fifteen dollars per copy; or five copies for sixty dollars. In half calf binding, sixteen dollars per copy, or five copies for sixty-five dollars.

Cheap edition of the Proper Lessons to be read at Morning and Evening Prayer, on the Sundays and the other Holy Days throughout the year. Adapted to the use of the Episcopal Church in the United States. Price three dollars per dozen.

For sale by
BARRINGTON & HASWELL.
June 17—6t. 293 Market st.

VALUABLE WORKS,

PUBLISHED by J. WHETHAM & SON, 144 Chestnut street, opposite the Theatre, viz.—

HORNE'S INTRODUCTION

A New and Improved Edition of An Introduction to the Critical Study and Knowledge of the Holy Scriptures, by THOMAS HARTWELL HORNE, B. D., of St. John's College, Cambridge. Revised and corrected from the eighth London edition, with all the author's latest additions and corrections, &c. Illustrated with numerous Maps, Engravings, and Fac Similies of Biblical Manuscripts, &c. Complete in 2 vols. royal 8vo.

OXFORD DIVINITY,

Compared with that of the Romish and Anglican Churches, with a special view to the illustration of the DOCTRINE OF JUSTIFICATION BY FAITH, as it was held of primary importance by the Reformers, and as it lies at the foundation of all Scriptural Views of the Gospel of our Lord Jesus Christ, by the Rt. Rev. Charles Pettit McIlvaine, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. In 1 vol. 8vo.

June 17.

NEW BOOKS.

REFLECTIONS upon the Believer's Rest.

The Family of Bethany or Meditations on the eleventh chapter of St. John's Gospel, from the French, by the translator of Exiles from Eden, with an introduction by Rev. Hugh White.

The Glory of Israel, or Letters to Jewish children, on the early history of their nature, by Charlotte Elizabeth.

Proper Lessons for the use of the Church, cheap edition, 31 cts. For sale by H. HOOKER,
178 Chestnut st. opposite the Masonic Hall.

☞ The Christian Observer, for April, May, and back numbers supplied by H. HOOKER, Agent.

June 10.

DUFFIELD'S REPLY.

JUST published and for sale by J. WHETHAM & SON, 144 Chestnut st., opposite the Theatre—

Millenarianism Defended, a reply to Professor Stuart's "Strictures on the Rev. G. Duffield's recent work on the second coming of Christ," in which the former false assumptions are pointed out, and the fallacy of his interpretation of different important passages of Scripture are Philosophically and Exegetically exposed, by Rev. Geo. Duffield, Pastor of the First Presbyterian Church of Detroit. 1 vol. 12mo.

Also just published,—The Remains of the Rev. James Marsh, D. D., late President and Professor of Moral and Intellectual Philosophy in the University of Vermont, with a Memoir of his Life. 1 vol. 8vo.

June 24.

LIFE OF BISHOP MOORE.

RECENTLY published by WM. STAVELY AND CO. No. 12 Pear street, a Memoir of the Life of the RIGHT REV. RICHARD CHANNING MOORE, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Virginia, by the Rev. J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore, accompanied by a selection from the Sermons of the late Bishop—comprising 503 octavo pages, with an excellent likeness of the venerable Bishop in front.

Also, THE PRAYERS OF THE CHURCH, a connected series of Reflections on the Liturgy; by Rev. J. R. Walker rector of St. Helena Church, Beaufort, S. C.

SAMUEL HART, SR., Bookseller, Charleston, S. C. has received, for sale, a supply of the Memoir of the Right Rev. Richard Channing Moore, D. D., by the Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop. May 13.

MEMOIR OF BISHOP MOORE.

COPIES of the Memoir of the Rt. Rev. Bishop Moore, by the Rev. Dr. Henshaw, can be had at the following places in Virginia—

JOHN COAKLEY, Bookseller, Fredericksburg.
JOSEPH GILL, Bookseller, Richmond.
E. P. TABB, Main street, Norfolk. May 13.

MEMOIR OF BISHOP MOORE.

D. BRUNNER, No. 1 North Charles st., BALTIMORE, has just received a fresh supply of the Life of the Rt. Rev. Br. Moore, D. D., by Rev. J. P. K. Henshaw, D. D., accompanied by a selection from the Sermons of the late Bishop, and an excellet Likeness in front. May 20—tf.

MRS. BAILEY'S YOUNG LADIES' BOARDING AND DAY SCHOOL,

At No. 10 Carroll Place, Bleeker st., N. York.

MRS. Bailey takes this method to inform the friends and patrons of the Seminary, that she continues her School, and pursues the same systematic course of instruction, with the same teachers, as during the lifetime of her late lamented husband, and has re-opened, on Monday, the 1st of May last, at No. 10 Carroll Place,—a location not surpassed for health and beauty, by any other in New York.

The house is every way adapted to accommodate yearly boarders, with the greatest convenience and comfort, and there is yet room for six or eight young ladies.

Mrs. Bailey has the pleasure of referring to the following Gentlemen, and solicits the patronage of those who are disposed to give their daughters a good and accomplished education, on terms suitable to the times.

Right Rev. Bishop Onderdonk, John W. Francis, M. D.
Rev. Wm. W. Philips, D. D. Martin Paine, M. D.
Rev. J. M. Wainwright, D. D. Ed. G. Ludlow, M. D.
Rev. Francis L. Hawks, D. D. S. A. Fort, Esq., Counseillor.
Rev. Lewis P. Balch,
May 27—6m.

EPISCOPAL BOOK STORE.

VALUABLE Standard Works, recently published by GEO. S. APPLETON, No. 148 Chestnut st., opposite the Arcade.

The History of the Reformation of the Church of England, by Gilbert Burnet D. D., late Lord Bishop of Salisbury—with the collection of Records and a copious index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a frontispiece and twenty-three elegantly engraved Portraits, forming four elegant 8vo. volumes—price $8.

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV, &c. Revised and corrected, with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol. —$2.

An Exposition of the Creed, by John Pearson, D. D., late Bishop of Chester. With an Appendix, containing the principle Greek and Latin Creeds. Revised and corrected, by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge—in one handsome 8vo. vol.—$2.

A Treatise on the Church of Christ, designed chiefly for the use of students in theology, by the Rev. William Palmer, M. A., of Worcester College, Oxford. Edited with Notes, by the Right Rev. W. R. Whittingham, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Maryland—2 vols. 8vo., handsomely printed on fine paper —$5. June 24.

THE YOUNG LADY'S COMPANION.

THE Young Lady's Companion: In a Series of Letters. By Margaret Coxe, author of "Botany of the Scriptures," "Wonders of the Deep," &c. &c. 1 vol. royal 12mo. 350 pages. Printed on a superior quality of paper, and put up in a handsome style of muslin binding.

From the following table of contents, a pretty correct idea of the character of the work may be formed:—

Importance for forming just views of life. Female influence. Means of the exercise of influence. Conversation. Intellectual and Moral Discipline. Government of the Thoughts. Formation of Habits. Acquisition of Habits. Acquisition of Knowledge. Study of the Bible. Elementary branches of Education. Geography. History. The Languages. Poetry. Natural Science—Astronomy, Chemistry. Natural History—Zoology, Conchology. Botany. Mineralogy. Geology. General Reading. Accomplishments—Music, Drawing, and Painting. Government of the Affections. Government of the Temper. Government of the Passions and Appetites. Filial Duties and behavior to Elderly People. Sisterly Duties and Privileges. Single Life. Domestic Economy. Behavior to Domestics, Work-people and Trades-people. The Law of Consideration. Attendance upon the Sick. Department of the sick. Health and attention requisite for its preservation. Dress. Improvement of Time.

The Publisher of the Young Lady's Companion has great pleasure in presenting the following recommendation of the work, from the Rt. Rev. Bishop McIlvaine—To Mr. Isaac N. Whiting.

"Dear Sir,—In compliance with your request, I have examined the work you have just published, 'Young Lady's Companion,' by Miss Margaret Coxe, and I have no hesitation in expressing a very favorable opinion of its merits and adaption for usefulness. The subjects are judiciously selected; the sentiments and advice are sound, practical and very appropriate; a wise moderation pervades the work; the aim is always at the promotion of the very best features of female and Christian character; the marks of a well-read, well-thinking, discreet, delicate and refined mind are apparent in all the book; nothing is strained; the manners and character inculcated are such as constitutes true ladyship, as distinct from that which resides merely on the surface and takes little heed to the affections and principles. But the chief excellence of the book is, that it is begun, continued and ended with distinct and sound reference to Christian principles, as being at the basis of all right education, and as the forming and governing ingredient of female as well as of all other characters. Books for the training of the youthful mind are radically defective, unless they be thus distinguished. I cannot but anticipate the happiest results from an extensive circulation of the work.

Yours, &c.,
CHARLES P. McILVAINE, D. D.,
Bishop of the Prot. Epis. Church in the State of Ohio."

For sale in Philadelphia at the Bookstores of Carey & Hart, Thomas, Cowperthwaite & Co.; A. S. Barnes & Co.; J. Whetham & Son; R. S. H. George; J. B. Simon, and H. Hooker.

In New York at the Bookstores of Swords, Stanford & Co.; D. Appleton & Co.; Robert Carter; Huntington & Savage; Alexander V. Blake; Dayton & Newman; John S. Taylor; Saxton & Miles; and M. W. Dodd.

And in Baltimore at Armstrong & Berry's; and D. Brunner's.